

The Indiana Jewish

Post & Opinion

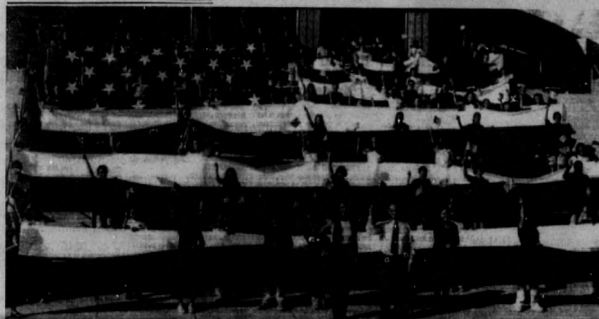
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I



MAN-MADE FLAG — Old Glory here is made up of 100 youngsters from the San Diego Jewish Academy's Academy on the Stage Theater Company, singing an original composition: "We Are Your Song, America," as part of a rock musical to be dedicated to the children of victims of terrorism.



ATOP MASSADA — Bar and bat mitzvahs are celebrated by American Jewish youngsters as this photo of them and their parents shows. The young people are holding miniature Torahs and are from left, Harry Enten, Riverdale, N.Y.; Alexandra Libon, Marblehead, Mass.; Nathaniel Alweiss, Pinecrest, Fla.; Jennifer Weeks, Costa Mesa, Ca.; Thomas Perlman, Spring, TX, and Rachel Saunders, Centerport, N.Y.

Abducted Israeli soldiers now considered dead

Israel Defense Forces has announced that the three soldiers kidnapped by Hezbollah on the northern border a year ago were almost certainly dead.

Maj. Gen. Gil Regev, head of the IDF's Personnel Directorate, said that according to military intelligence estimates, the "probability" that the three were dead was "very high." He said the army's determination was based on "new and reliable information."

Regev spoke to the media after the army informed the families of the three soldiers they were no longer being considered alive. "Our assumption from now on is that they are dead," he said.

Omar Suwad, Benny Avraham, and Adi Avitan were kidnapped by Hezbollah on Oct. 7, 2000 on the northern border with Lebanon.

Regev also said the latest intelligence indicated the three had either been killed in the initial Hezbollah attack or had died shortly afterwards of their wounds.

He said the army was waiting for the IDF chief rabbi to decide whether to declare the three "casualties (of war) whose burial place is unknown."

Considering them dead, Regev said, would not halt the army's search for new information or its efforts to get them back.

Israel marks Rabin assassination date

JERUSALEM — Israel marked the sixth anniversary of the assassination of Prime Minister Yitzhak Rabin on Monday, Oct. 29, flying flags at half-staff and holding a special memorial session in the Knesset.

Rabin was leaving a peace rally in Tel Aviv's central square on Nov. 4, 1995, when assassin Yigal Amir shot him: Amir hoped that by killing Rabin, he would stop Israel's policy of trading land for peace with the Palestinians. Amir is serving a life prison term.

Israel observes the anniversary of the assassination according to the Hebrew calendar.

Flags flew at half-staff on public buildings, and schools and municipalities held ceremonies and gatherings. The Knesset met in a special memorial session.

Opening the special Knesset session, parliament speaker Avraham Burg said, "It is not clear to everyone that violence of any kind cannot and must not be a part of the political discourse in this country."

Rabin's partner and fellow Nobel Peace Prize laureate, Foreign Minister Shimon Peres, said Rabin "knew that we must not rule over another people, because that will erode our moral values and jeopardize our future."

Israel Bonds honors Kleimans

By RONA TRACHTENBERG

David and Meta Kleiman will be honored by State of Israel Bonds at the Indianapolis-Israel Dinner of State at 6 p.m. Thursday, Nov. 8, at the Laikin Auditorium of the Jewish Community Center.

Malcolm Hoenlein, executive vice chairman of the Conference of Presidents of Major American Jewish Organizations, will speak at the event.

The Bonds organization will present the Kleimans with its Jerusalem of Gold Award.

On behalf of the governor, the Kleimans also will be honored as Sagamores of the Wabash. The Sagamore of the Wabash honor is awarded by the governor to recognize citizens for outstanding service to the State of Indiana.

But the accolades don't stop there. Indianapolis Mayor Bart Peterson, has proclaimed that this November 8 will hereby be called David and Meta Kleiman Day.

Rabbi Eric Bram will be the master of ceremonies. Honorary dinner co-chairs are Gov. Frank O'Bannon, Mayor Bart Peterson, Sens. Evan Bayh and Richard Lugar, and the consul general of Israel, Moshe Ram. The Kleimans have devoted their lives to serving their community.

David has served as an officer and board member of many Jewish organizations, including the Federation, of which he was president from 1981 to 1984. He has served as



Meta and David Kleiman

president of the Jewish Community Center Association, the Indian Jewish Historical Society and B'nai B'rith Lodge No. 58 and as an officer of Indianapolis Hebrew Congregation.

In the general community he has served as chairman of United Way, president of Indiana Repertory Theatre and on the boards of many other key community organizations.

Meta's commitment to community matches David's. She has served in numerous leadership roles, including president of IHC's Sisterhood and chair of the Federation's Women's Division.

She is an advocate for the elderly and has served as president of Park Regency. She chaired the Federation's Committee on Aging. Her leadership has been national in scope, including terms on the boards of the Association of Reform Zionists of America and the National Federation of Temple Sisterhoods.

The covert is \$50 per person, black tie optional. To reserve your seat for a fantastic dinner, to honor the Kleimans, and to hear the inside story on the Middle East, please call Michael Blain, Israel Bonds Representative for the Indiana-Illinois area, at 876-7074.

Where spirituality meets art

By RONA TRACHTENBERG

On Friday, Nov. 2, the Spirit & Place Festival art exhibit "Shrine & Altar" will open at the Domont Studio Gallery, 545 S. East Street.

Gallery owner John J. Domont is a Jewish artist who helped revitalize Fletcher Place - a historic downtown neighborhood that is fast becoming a Mecca for creative residents and visitors.

This juried show features 40 works of art in all media that integrate spirituality and art. Thirty artists from throughout Indiana and North America have been selected for their ability to express their visions of the reverent, the revealed and the unknown through their artwork.

Over 300 works were submitted for consideration. Judges were Domont, Anne Laker, director of Spirit and Place Festival, and Jennifer Compolo-McNutt, curator of contemporary art for the Eiteljorg Museum.

Domont opened his South East Street studio gallery two years ago, when the Faris building closed.

"I am extremely pleased to be able to put this show together for the city of Indianapolis," Domont said. "Spirituality and art have historically been linked together and it is fascinating how different artists interpret this linkage. This theme is especially potent in light of the recent tragic



'Arch Angel' lithograph by John J. Domont

events," he said.

Domont began moving toward a career in art at age 12 when he began learning photography. By age 30, he had developed skills both in making photographs as art and as an environmental photographer. In 1979 he began photographing with conservation groups to protect endangered species and habitats. He photographed so many different mammals in their watery habitat that water became a primary focus of his art.

In the process of abstracting the qualities of water, he began to paint landscapes. "I am concerned with creating harmony among surface light, the light of nature, and the light of spirit," he says. "I want my paintings to be win-

Continued on page 7

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Rona's Roving Reports

November offers a harvest of events, activities

By RONA TRACHTENBERG

Chili and Kabbalat Shabbat

On Friday, Nov. 2, 6:30 p.m., the Sisterhood of Congregation Shaarey Tefilla is hosting a Shabbat vegetarian chili dinner with salad, pasta and dessert cooked by members of Sisterhood. There will be a Tot Shabbat prior to the dinner (6 p.m.) and Kabbalat Shabbat services after (7:30 p.m.).

The dinner costs \$11 for those 13 and older, \$7 for children 6 to 12 years old, and \$3 for children ages 2 to 5. Please bring your check to the synagogue by Friday afternoon.

The Mitzvah Corps is asking all attendees to please bring a boxed or canned item to benefit the local food pantry and women's shelter. Questions will be answered by Elizabeth Binford, Sisterhood president, at 259-9244.

Art show opens

On Friday, Nov. 2, the Spirit & Place Festival art exhibit "Globe & Altar" will open at the Dumont Studio Gallery, 501 S. East Street. Gallery owner John J. Dumont is a Jewish artist who helped revitalize Fletcher Place—a historic downtown neighborhood that is fast becoming a Mecca for creative residents and visitors.

This juried show features art works in all media that integrate spirituality and art. Participating artists from throughout Indiana and

North America have been selected for their ability to express their visions of the reverent, the revealed and the unknown through their artwork.

This show will continue through Dec. 28. There is no fee for viewing the artwork.

Book signing, beauty tips and brunch

On Sunday, Nov. 4, 11 a.m., the community is invited to the JCC, during the Festival of Books/Community Book Fair, to meet Rona Berg, author of *Beauty, The New Basics*. Berg is the former beauty editor for the *New York Times Magazine* and former editorial director of *Elle*.



Rona Berg

This program features makeovers, demonstrations, author presentation, door prizes and book signings. A light brunch will be served. There is a \$7 admission fee, which will be collected at the door. Cosponsors of the event are CVS pharmacies and the National Council of Jewish Women.

Rabbi Bram speaks on afterlife

On Sunday, Nov. 4, 1:30 to 3 p.m., Rabbi Bram, of the Indianapolis Hebrew Congregation, will join Christian spiritual leaders at the Second Presbyterian Church (770 N. Meridian Street) for a Spirit & Place program about scriptural perspectives on crossing the spiritual boundary between life and death. The Rev. Dr. Joan B. Malick will monitor this conversation. This event is free.

Final curtain call for Anne Frank

On Sunday, Nov. 4, 2:30 p.m., the final production of *Anne Frank and Me* will take place at the JCC's Cultural Arts Center. This award-winning new American classic play about teens wrestling with a Holocaust denier was written by Cherie Bennett and directed by Rockland Mers.

Adult tickets cost \$8/JCC members and \$10/non-mem-

bers; \$6/student and senior JCC members, \$8/student and senior non-JCC members. Tickets may be purchased in advance or at the door. Call 317-251-9467 for information and tickets.

BEZ Men's Club meets

On Sunday, Nov. 4, 4 p.m., the Men's Club at Congregation Beth-El Zedeck will kick off the new year by watching the Colts play the Bills in the Sasso-Eisenberg Youth Lounge on the big screen TV. Chili and hotdogs will be served. There is no charge for this event, but please RSVP to Spencer Kline (815-1653) or Steve Potash (844-4539).

Rabbi Telushkin to speak

On Sunday, Nov. 4, 6:30 p.m., the Indianapolis Hebrew Congregation is featuring author and spiritual leader Rabbi Joseph Telushkin, who will discuss *Values for the 21st Century*. He is the second speaker in the Edward Block Forum.



Rabbi Joseph Telushkin

Rabbi Telushkin is leader of the Synagogue for the Performing Arts in Los Angeles. He is also a prolific author, scriptwriter and an ethics advice columnist for *Belief Online*.

His books include *Jewish Humor*, *Jewish Literacy*, *Biblical*
Continued on page 6

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Critic's Corner

Film fascinates with mystery, humor

By CHARLES EPSTEIN

There is a film of extraordinary accomplishment and K-PAX is its name.

Based upon a novel by Gene Brewer, the exceptional



screenplay was written by Charles Leavitt. The film is beautifully photographed with music composed by Edward Shearmur. K-PAX is brilliantly directed by Iain Softley who leads us on a merry chase for the truth.

The plot is complicated with many twists and turns. A man suddenly appears, claims he is a person from the planet K-PAX, which is 1,000 light years away. Of course he is arrested and taken to a psy-

chiatric institute in Manhattan. There he meets and acquires a doctor played by Jeff Bridges. Kevin Spacey plays the mysterious visitor. Both actors dominate the screen.

This film fills the bill of what people are looking for, an entertaining film filled with questions, different philosophy, mystery and humor. Not trying to reveal too much, Spacey says the planet K-PAX has no laws, therefore there are no lawyers. The audience cheered at this revelation.

Spacey does and says strange things. He communicates with Bridges' pet dog. He can talk in an unusual tongue. He understands astronomy way more than the average person. Yet, at the same time, he can appear to be a normal human being. Is he or isn't he?

It is apparent that Spacey is really spacey. There probably could be an Academy Award nomination for his performance. However, this

nomination really should go to Jeff Bridges, who makes the most of just routine dialogue. Bridges should earn a lot more respect from everyone with his marvelous performance in this film. He proves he is a consummate actor in K-PAX.

One of my favorite actresses has a small part. Alfre Woodard fills the screen, as well she should. She portrays Jeff Bridges' superior. Obviously, Spacey puts her in numerous quandaries. She and Jeff Bridges' dilemmas are huge. Spacey's attitude does not help. He upsets the doctors plus the other patients on his floor, in fact in the whole building. His methods of curing the loonies are fantastic. He perturbs his fellow patients as well as the staff at the institute.

The mixture of humor and mystery is ever present. I was a bit unsatisfied with the ending of this fine film. How others will describe their feelings may be much to the opposite of mine. However, it is easy for me to recommend K-PAX for its thoroughly entertaining aspect.



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Paul Shapiro and Diana Joffe

Joffe-Shapiro to be married

Mr. and Mrs. Irving Joffe announce the engagement of their daughter, Diana, to Paul Shapiro of Nashville, Ind. Mr. Shapiro is the son of Mrs. Zelda Shapiro of South Bend.

Ms. Joffe is membership

manager for the Restaurant and Hospitality Association of Indiana and Mr. Shapiro has his own catering business.

A November wedding is planned.

New date set for Doctorow

The Butler Writer's Series presentation of fiction writer E.L. Doctorow, originally scheduled for Wednesday, Oct. 24, at Clowes Memorial Hall has been rescheduled for Thursday, November 13 at

7:30 p.m. in the Reilly Room of Butler University. Tickets will be honored at the Reilly Room but are not required. For more information, call 940-9861.

ADMINISTRATOR

Job responsibilities: Administer temple activities in support of the congregation, the rabbi and facility. Responsible for all office activities, including communications to the membership, maintaining temple calendar and coordinating with community calendars, billing members and processing payments, invoicing, banking and preparation of an administrative budget. Support rabbi, temple board and committee activities as needed.

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Jewish teen makes Indiana high school tennis history

By RONA TRACHTENBERG

Ethan Jaffee feels doubly blessed. Not only did he and Steve Auda just win the state tennis doubles championship, but the two Carmel High School students also set a record for being the first freshmen to achieve this distinction.

But the fourteen-year old takes his honor in stride as he credits his very supportive family for their positive influence on him. His "proud papa" is Ira Jaffee, Executive Director of the Indianapolis Jewish Community Center for the past 17 years. His "chauffeur tennis mom" is Cherri Jaffee, JCC personal trainer and dance aerobics instructor, former 'Ayres Look' model of the year, professional dancer and Butler University alumnus. Ethan's married sister, Kira Shemesh, is a kindergarten teacher at the JCC's Early Childhood Educational Center.

To say that Ethan was raised at the JCC, by the JCC "family" is not an understatement. "I began playing tennis at the JCC when I was five years old," remembers Ethan. "I started playing competitively in individual tournaments when I was in the third grade." Fortunately, Ethan enjoys the game. "I like to practice whenever possible. I have always been a competitive person and I strive to do the best I can in everything I pursue."

Ira Jaffee confirms his son's convictions. "Ethan is a hard worker who is light years ahead of himself thanks to his focus and commitment to sports. When Ethan sets his mind to do something, he never fails. Two years ago, he and Steve set this goal for themselves and they played like experienced tennis veterans. It was an amazing run for two freshmen, especially since all their competitors were se-



Ethan Jaffee

nior. I hope that after seeing what Ethan has accomplished, other teens get inspired to set and reach their own personal goals."

Ira attributes much of his son's success to wife Cherri, who "gives our son incentive, motivation and transportation. If it wasn't for my wife, Ethan wouldn't have had this wonderful opportunity."

Cherri accepts the compliment and adds "My mom made sacrifices for me, so it was just natural for me to do the same for my children." She tells the story of when "Ethan was nine years old, at one of his first tournaments, he observed that the man running the event seemed like an excellent coach. He said to me, 'Mom, I want... I need to

study tennis with that instructor.' Well, that man turned out to be P.A. Nilhagen, who is well known in the Midwest as being a top-rate junior coach." Needless to say, Ethan got his wish and Mr. Nilhagen has played an important role in Ethan's quest for knowledge of tennis fundamentals.

It is not surprising that Ethan won his first tournament in the "10 and under" age category. Once he got the taste of winning he has continued to dedicate himself to perfecting his favorite sport. Last year he brought back a bronze medal in singles and doubles at the JCC Maccabi Games in Tucson, Arizona.

Ethan's tennis skills have also been helped by Chad Stanley — his JCC athletic

training coach who helped develop his athletic prowess and Ernesto Castañares — his first tennis instructor at the JCC. However, Carmel High School coach Mike Bostic believes he is partially responsible for Ethan and Steve's doubles championship.

"These are two awesome players," said Mike. "At the beginning of the season when we were looking for doubles combinations, I put them together just to see how they would do. Once they started to play together, it was obvious that they were very good for each other. They communicated well. It was just a good match-up."

"When they got into the finals, the pressure was turned up. It was a situation they had never been in before and they were a little nervous. They were already very talented players who worked really hard to get to that point. They decided that if they came this far they weren't going to settle for seconds. I was just there to lend support and calm them down a bit. That made all the

difference."

"These freshmen have accomplished something that's never been done before. I think it's going to be a while before that happens again. I definitely see big things for them in the future. The sky's the limit for these guys. The thing that makes it so worthwhile is that they are such nice kids to begin with. They are the kind of kids you want to root for. We're all on the same page. They have the ingredients to win."

To hear Ethan re-tell his moment of glory, he makes it sound so easy. "It was really exciting to advance up the ranks. There was a lot of preparation involved and a little bit of pressure. The hardest match in the regional tournament was against North Central High School's number one doubles, who had beaten us in an earlier season encounter. When we took them out, we picked up momentum and felt invincible. During the state finals, we had to play like seniors basically because all

Continued on page 7

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Rona

Continued from page 3

Literacy, Words That Hurt, Words That Heal, and The Book of Jewish Values: A Day-By-Day Guide To Ethical Living — a 15-point program for determining moral and ethical boundaries and choices.

Telushkin has also written several novels: *The Unorthodox Murder of Rabbi Wahl*, *The Final Analysis of Dr. Stark*, and *An Eye For An Eye*, which became the basis for four episodes of ABC's *The Practice*. He has co-written three additional TV episodes of *The Practice* and an episode of *Touched by an Angel*.

Tickets for this event cost \$20 per person and may be purchased at IHC.

Rabbi Kushner to speak

On Monday, Nov. 5, 7:30 p.m., Congregation Beth-El Zedeck will feature Rabbi Harold Kushner, author of *Living a Life that Matters*. This title taps into an innate desire for a life of substance and

goodness. How do we reconcile the conflict in many souls that arises from historical sin and guilt? Philanthropy, citizenship and vocation help us address the boundary crossing toward meaningfulness.

This free event is part of the Spirit & Place program. It is co-sponsored by The Center on Philanthropy at IU, the Center for Citizenship and Community at Butler University, The Lantz Center for Christian Vocations at University of Indianapolis.

Kushner will be available to sign this and his other books at the end of his presentation.

Israeli folk dancing

On Monday, Nov. 5, 7:30 to 9 p.m., the community is invited to the JCC to enjoy the music and dance of Israel as taught by Frankie Friedman. Partners are not necessary for this drop-in style experience. The event fee is \$2 per JCC member and \$2.50 for non-members. This program takes place every Monday evening. For more information, please call the JCC at 251-9467.

Adult computer class

On three consecutive Tuesdays, beginning Nov. 6, 12:45 to 2:30 p.m., Dena Weinstein will teach adults how to use the Internet and e-mail. This co-sponsored BJE and JCC program takes place at the BJE and costs \$35.

IHC's Hunger Project

On Tuesday, Nov. 6, from 7:00 p.m. to 9:00 p.m., the Second Helpings organization is giving a "Safe Food Handling Class" at the Indianapolis Hebrew Congregation. This

class is mandatory for all volunteers that want to work with them through the IHC's Hunger Project.

The Indianapolis Hebrew Congregation's Hunger Project is actively seeking volunteers in its collaboration with Second Helpings — a food rescue, job training and hunger relief organization serving greater Indianapolis. Second Helpings collects over-produced and unused food from local restaurants, catering halls, and other establishments to feed those in need. The organization uses its kitchen to prepare the foods for serving hundreds of meals a day and as a training venue for adults to gain skills for positions in food service.

IHC boosted the volunteer membership in Second Helpings from 85 people in December 2000, to a high of 113 in March 2001.

Volunteers are needed as kitchen assistants, delivery and pick-up drivers and office staff. Volunteers rarely have direct contact with the recipients of the food, so they share in one of the highest forms of tzedakah, in which the recipient does not know the person helping them.

Double-feature film at JCC

On Tuesday, Nov. 6, 7:30 p.m., the JCC, in conjunction with the Indiana Film Society, will hold its Third Tuesday film of the series featuring two excellent non-rated movies both directed by Alanis Obamaswin: *My Name is Kahentiosta* (1995) and *Rocks at Whiskey Trench* (2000).

Obamaswin, a member of the Abenaki Nation and one of Canada's most distinguished documentary filmmakers, documents the story of a young Kahnawake Mohawk woman. Arrested after the 78-day armed stand-off during the 1990 Oka crisis, Kahentiosta, proud of her centuries-old heritage, is detained four days longer than the other women. Her crime is that the prosecutor representing the Quebec government will not accept her aboriginal name. From the perspective of Kahentiosta, we witness the arrest and detention of those who withdrew to the Treatment Center after the Canadian Army advanced, and we learn why Kahentiosta was prepared to die to protect the land and trees sacred to the Mohawk people of Kanehsatake.

The second movie is

Obamaswin's fourth installment in his landmark series on the Mohawk rebellion that shook Canada in 1990. It delves into the history of Kahnawake and the consequences of the land appropriations that have shrunk its territory by more than two-thirds over the last 300 years.

All Third Tuesday foreign and domestic films will be shown in the JCC's Laikin Auditorium. Admission is free, but donations will be accepted. All films are subject to changes based upon availability. Substitutions will be at the discretion of the Indiana Film Society and the Jewish Community Center. For further information call 251-9467, ext. 240.

IU Bloomington lecture

On Tuesday, Nov. 6, 8 p.m., the Sol and Arlene Bronstein Lecture in Jewish Studies at Indiana University in Bloomington is offering a seminar titled *Totems, Taboos, and Jews: Salomon Reinach and Antisemitism in France after the Dreyfus Affair* by Professor Aron Rodrigue of Stanford University. A reception, in the State Room East, will follow the lecture. For more information call (812) 855-0453 or e-mail arodrigue@indiana.edu.

Meet election author

On Wednesday, Nov. 7, 7:30 p.m., the community is invited to the JCC, during the



Jeffrey Toobin

Festival of Books/Community Book Fair, to meet Jeffrey Toobin, author of *Too Close To Call: The 36-Day Battle to Decide the 2000 Election*. Toobin is the legal analyst for "Good Morning America" and writes for *The New Yorker*. He will make a presentation and be available for book signing.

Jewish medical viewpoint on cloning

On Wednesday, Nov. 7, 7:30 p.m., Congregation Shaarey Tefilla is hosting a Spirit and Place Festival program featuring Dr. David Smith of the Poynter Center on Ethics at Indiana University. Smith, who has written widely in the field of medical ethics, will lead a dialogue on cloning: "Creation/Procreation: Are There Religiously Mandated Limits?" This program is free.

12-Day European Cruise

On Wednesday, Nov. 7, the JCC Travel Group in conjunction with the Great Time Tours

Continued on next page



Rabbi Harold Kushner

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Paul Zick, 82, is being mourned

Paul Zick, 82, formerly of Indianapolis, died Oct. 3 in Fort Lauderdale, Fla.

Mr. Zick had worked mainly in retail men's clothing, but also had worked for Sam's Subway restaurant in Indianapolis.

He was employed by Burdine's department store in Fort Lauderdale.

The family moved from Indianapolis about 20 years ago. Before that they were members of Congregation

Beth-El Zedeck.

Mr. Zick was a graduate of Manual High School, where he was a center on the basketball team. He later played professionally on a Kautsky's basketball team in Indianapolis.

Survivors include his wife, Zelma Hochman Zick; children, Terry of Denver, Debbie of Seattle and Bruce of Portland, Ore.; sisters, Rosalie of New York and Eunice in Kentucky.

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Jaffee

Continued from page 5
the competitors left were seniors. We decided to just go out there, block out the crowd and pretend this was a regular match. We won the championship with a 6-4 and 6-3 score." Their overall season record as 32 wins and 1 loss.

Already setting their sights on next year, Jaffee and Auda plan to have their school win the team state title, which Carmel narrowly missed when their rivals at North Central beat them out of a trip to the semi-finals. By his senior year, Ethan has the goal to win the singles state championship. His long-term goal is to receive a college level tennis scholarship. He will continue to monitor the success of his favorite professional player, Pete Sampras, because "he is aggressive and plays an all court game, just like me."

When Ethan isn't immersed in tennis, he also enjoys playing intramural basketball, golf, guitar and walking his family's terrier dog Maggie.

Ira and Cherri are extremely proud of their son. "He has got a lot going for him. God gave him talents and he has used them in a positive way."

Domont

Continued from page 2
dows to the soul of life, nature, and humanity."

His contemporary Indiana oil painting landscapes are well known in Indiana. His works are on display in many public and private collections throughout the U.S. including the Indianapolis Athletic Club, the New York Zoo, Greenpeace, Defenders of Wildlife, National Bank of Indianapolis, Riley Children's Hospital and Telemon Corp. He has shown his art in New Mexico, Ohio, Colorado and New York.

Last spring, the Indiana State Museum purchased two of his large landscapes to display in the new museum building, which is scheduled to open in the spring of 2002.

"Shrine and Altar" is a featured event of the Spirit and Place Festival and will continue through Dec. 28. Gallery hours are 11 a.m. to 5 p.m., Tuesday through Saturday and by appointment (685-9634). There is no fee for viewing the artwork.

Jesse Nocon to be bar mitzvah

On Saturday, November 3, Jesse, son of Dr. James and Mary Nocon, will be honored as a bar mitzvah by reading from both the Haftorah and the Torah at the Indianapolis Hebrew Congregation.

Jesse will be reading the Torah portion Vayera, which contains the story of Sodom and Gomorrah. "Abraham tries to convince God not to destroy the two evil cities because some righteous people live there, but God still destroys them."

"My Haftorah portion, from Second Kings, is about a prophet named Elisha. He first predicts that a woman who has helped him will have a son. The prophet saves the young boy's life by doing the first CPR."

Jesse explained that, "my parents are the most positive influences in my life because they push me to go as far as I can. My bar mitzvah means responsibility to me. I at-



Jesse Nocon

tended Jewish camp GUCI and hope to visit Israel someday."

Jesse is a seventh grader at Westlane Middle School, where he enjoys practicing the alto and baritone saxophones. In addition to playing football and wrestling Jesse likes wake boarding, water skiing, astronomy, and fishing.

Nathan Geller to be bar mitzvah

On Saturday, Nov. 3, Nathan Geller, son of Victor and Debbie Geller, will be honored as a bar mitzvah by reading from the Haftorah and the Torah at Congregation Beth-El Zedeck.

Nathan will be reading Vayera, which is about "how Abraham bargains with G-d to let him find 10 innocent people so He won't destroy Sodom and Gemorra. But in the end, G-d just lets Lot and his wife leave."

"To me, my bar mitzvah means that I can now assume more responsibility at home and at synagogue. I intend to do more community service projects, be counted in the minyan and help more around the house. I am saving my money so I can visit Israel when I graduate from high school. I thank my parents for putting a roof over my head, feeding and taking care of



Nathan Geller

me."

Nathan is in seventh grade at Carmel Junior High School, where he plays basketball, baseball and football.

"My favorite subject is math. I enjoy designing things and I want to become an architect when I grow up."



Amy Minick Peterson and David Edy

P-O art director gets volunteer award

By RONA TRACHTENBERG

P-O art director David Edy was honored last week with the 2001 Mayor's Community Service Award. Indianapolis First Lady Amy Minick Peterson stepped in for her husband to honor Edy and 32 other recipients of the award.

Edy's neighbors nominated him for the award to recognize his direct personal service and initiative in volunteer activities for the Fletcher Place neighborhood.

He has played a crucial role in the revitalization effort, renovating four homes, serving as an officer of the neighborhood association since 1991 and he has been instrumental in determining the best use of neighborhood funds for projects such as tree

plantings, fencing the community center and installing historic signage.

Edy also serves in numerous other capacities, such as chairing the semi-annual home tour, putting together the neighborhood newspaper and working on membership drives and the website.

"I was pleasantly surprised to learn that three people from my neighborhood association nominated me for this award," Edy said. "I feel honored to be among such a diverse range of community volunteers."

Edy also accepted the International Year of the Volunteer commemorative pin from President Bush's Roundtable on the steps of the Admiral Raymond A. Spruance Basin, near 11th and West Streets.

sine service is provided from your home to and from the airport. If you are traveling alone and want to cut your costs by sharing a room, there is a guaranteed share program for singles (not available on all trips). Shabbat dinners and services at local synagogues are offered on Friday evenings. This cruise will also depart on Nov. 18 and 29. To register call Naomi Tropp at the JCC 251-9467 or Great Time Tours at 1-800-624-2947.

Rona

Continued from prev. page
travel agency is taking Jewish adults from across the United States on a 12-day European cruise aboard The Flamenco to Italy, Spain, the Canary Islands, Morocco and France. Fees range from \$1,469 to \$1,589 per person double occupancy depending on cabin choice and include round trip airfare, all meals, on-board entertainment and all port charges.

A JCC escort will accompany the participants. Limou-

BSU launches new Hillel website

Ball State University just launched their new Hillel Website at www.Hillel50megs.com and elected a new Hillel student board of officers. The choices were tough, but they finally managed to select five very

qualified individuals as follows: President: Amy Pollard, Vice-President: Jerry Appel, Secretary: Marcie Emmerich, Treasurer: Paul Andrews, and Historian: Mike Brown. Their next big event will be a Chanukah party in December.

Jewish Post & Opinion

Up to Israel to decide

With the brains of the leaders of all the world's nations who have sought to provide a solution for the antagonism that generates the fighting in Israel, the assumption must be that there is no satisfactory solution and therefore Israel must act only in its best interest. That interest also will provide for much of the needs of Israel's Arab citizens, but obviously will not provide for all of them.

So what?

The present confrontation will therefore not subside and thus the world must view that, until there are substantial changes, continued outbursts of violence are what are to be expected.

So the world can only relax and hope for some development that will change the situation. What that can be only the leadership of both sides or either side may be envisioning, but thus far have not, for what they term good reasons, in any way made public.

Nor can any editorial in a weekly Jewish publication provide the answer.

Yet there is an answer.

And that answer will be found, it can be predicted, shortly.

What is to be done?

It would seem that the continued stressing by the P-O of attendance at Sabbath services is both a waste of good editorial space and a cause that the American Jewish community has long decided was unimportant to it.

That could be so but even if so does not warrant a step backward from promoting a practice that a minority of American Jews now enjoy — Sabbath services and Sabbath peace.

So what is to be done?

That is the question.

One possibility is to shut down our houses of worship on the Sabbath. That is what the majority of Jews of American are doing precisely right now.

That doesn't mean that those who ignore Sabbath services are not good Jews for they are the leadership not only of our congregations but also of our local and national Jewish organizations plus they are the very ones who have made possible by their financial contributions much of the advances of Israel in various areas not to mention their support of local Jewish agencies.

So they are our best Jews and are so recognized by the Jewish community as a whole. And if that is so how do we designate those few who do attend Sabbath services regularly. It can be assured that those who do attend regularly are not the biggest contributors to local Jewish fundraising efforts, for if they were well-to-do and were regular Sabbath services attendees they would be on the boards of our congregations if not actually the presidents of them.

Could it be that the answer rests with the Jewish community recognizing that it must establish norms under which it makes judgments of all kinds of community activities and responsibilities?

Editor's Chair

We have the feeling, but obviously could be most wrong, that the fighting and death-dealing in Israel by the PLO is near ending and an agreement will soon be reached. There just doesn't seem to be much that can be gained by continued outbursts by the PLO that cannot be achieved in private discussions.

Of course much depends on to what extent the PLO's goals reach — whether they hope that continued violence will yield more concessions or some total concession from Israel, whatever that encompasses.

The PLO may have inflated ideas but in the last analysis it is also a ruling body that makes decisions involving its final goals and if by now it doesn't realize that Israel is here to stay then the situation is hopeless.

But that is hardly the case.

It would seem to be clear enough that Israel has gone as far as it ever will in granting to the PLO a state and that further eruptions by it can only disabuse Israelis as to its final goals and revisions that can only reduce the areas now being offered it.

We know that it is not a Jewish concern but, in fact, it really is — body exercise. At our excellent gymnasium at our local Jewish Community Center attendance at the gym is meager indeed, almost nil, when you take into consideration that there are 10,000 Jewish men and women, children included, in the community.

With all the other Jewish problems these days is it proper to add another one such as this? The answer is, yes, because good health and good

body condition has always been a Jewish priority.

Consequently we recommend that the national JCC organization institute a campaign to urge participation in what is being offered by our JCC's in the way of retaining good health.

Of course, we personally could be offered as a good example. Born prematurely with a number of broken bones in the process and only surviving because someone suggested an eye dropper be used to put milk into our mouth since we did not have the strength to take it from our mother's breast.

So a weakling all our youth with being forced to spend the summers out on a farm while attending a school in the winter where the ceiling was open to the sky even and with no strength to compete in sports in high school we ended up with being on two varsity teams at the University of North Carolina — boxing and cross country — and then a short but successful career in professional boxing after winning what was then the Golden Gloves title in Louisville, and at our age we still jog from three to five miles twice a week at our JCC's extraordinarily outfitted gymnasium. Plus straining our muscles at each one of the extraordinary strength pieces of body equipment.

If anyone thinks we are bragging, we are, but there is a message here that is important.

The question is where are all the other men and women of our community of 10,000 souls who have never set a foot inside a gym in their life?

We recommend that our national Jewish Community Centers organization launch a campaign to change this disgraceful situation. The benefit is obvious — not only life, but good life.

Fleisher loses, wins \$40,500

OKLAHOMA CITY — Bruce Fleisher didn't win the Senior Tour Championship here but he took home \$40,500 for his three days of effort. Bob Gilder was the winner 14 strokes better than Fleisher's total.

Paper praises Jewish athletes

NEW YORK — Achievements of Jewish sports athletes, professional and amateur, were reviewed in an article by Eliot Zimelman in the American edition of the Jerusalem Post including Zhanna Pintsevh of Ukraine who won the 100 meter dash at the World Athletic Championships at Edmonton

Canada, plus that the UMass-Lowell basketball team includes four Israelis, and the exploits of Sandy Koufax, which are well known, not to mention those of Shawn Green of the L.A. Dodgers, but overlooking the several Jewish pro golfers whose exploits are well known.

HOW TO KILL A BUSINESS IN TEN EASY STEPS

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5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not to provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

Israel to pull troops from West Bank towns

JERUSALEM — One way or another Israel will have withdrawn its troops from the outskirts of six of the eight Palestinian towns in the West Bank and efforts to resume negotiations will have been made.

That is that if no new broadside attacks on Israeli civilians will have been made to add to the toll of 186 Israeli dead and 699 Palestinians.

Arafat has arrested 20 members of the Popular Front for the Liberation of Palestine for the assassination of Israeli Tourism Minister Rehavam Zeevi, which shocked the Israeli community.

There is concern that the fighting could hinder efforts to maintain the support of moderate Arab nations for the U.S. operations against Afghanistan's Taliban government and terror suspect Osama bin Laden.

At Sunday's weekly Cabinet session Sharon said negotiations for peace could resume only after all Palestinian violence stops, rogue militants are disarmed, militants are arrested and Zeevi's killers turned over.

As of Monday Israel is believed to have embarked on its biggest military strike in many years against Palestinians and has blockaded eight Palestinian cities or towns in the West Bank, actually invading six of them, seizing some buildings and responding with machinegun fire and shelling by tanks.

Before the recent outbreak Israel had told the U.S. it would withdraw from its incursions deep into the West Bank.

Many new large gifts, one as large as \$25 M.

NEW YORK — A number of large gifts of Jewish interest have been announced including one for \$5 M. by J. Peter and Florine Hoffman Ministrelli of West Bloomfield, Mich. to the William Beaumont Hospital in Royal Oak.

Another large gift was for \$25 M. by Alberto Vilar, Cuban born investment maven to the National Jewish Medical and Research Center of Denver.

Then the Harry and Jeannette Weinberg Foundation has donated \$1 M. to the World Trade center Disaster relief Fund.

Also Johns Hopkins University has received a bequest of \$1.9 M. from George and Barbara Flinn Klotz of Baldwinville, N.Y.

Then Duke University has received a gift of \$1 M. from Leonard Herring and his wife, Rose.

The Hebrew Academy of Toledo has received a gift of \$1.25 M. from the David S. Stone Foundation, whose name will now designate the Academy.

Another large gift was one for \$5 M. by J. Peter and Florine Hoffman Ministrelli of West Bloomfield, Mich. to the William Beaumont Hospital in Royal Oak.

Brandeis University has received a grant of \$300,000 from the Pew Charitable Trusts to map and facilitate youth networks that promote civic engagement.

The Van Armaning Foundation has contributed \$16,200 to the National Council of Jewish Women to provide care for elderly with Alzheimer's disease.

Then the Bureau of Jewish Education of Los Angeles has received \$100,000 from Herb and Sharon Glaser.

The Joyce Theater of New York has received \$1 M. from Stephen Weinroth of New York and his wife, Cathy.

Another large gift was for \$25 M. by Samuel J. Heyman of the GAF Corporation to create the Partnership for Public Justice in Washington.

Harvard names Hyman provost

CAMBRIDGE, Mass. — Another Jewish educator has taken a top position with a leading university as Dr. Steven E. Hyman, 49, is expected to become the provost of Harvard University, the second highest academic position.

James Levine, artistic director of the Metropolitan Opera and a celebrated conductor has accepted the post of music director of the Boston Symphony Orchestra.

She concludes that the show is a significant event in that it lays out Portugal's coming to terms with the Jewish part of its past.



GOOD PILOT — If Merav Schwartz is as good a pilot as she is attractive then anyone on an El Al plane which she is piloting needn't worry about safety. At age 33 she has served in the Israeli Air Force and after a year of training has been assigned to the airline's 737 fleet which flies to regional destinations in the Mediterranean as well as throughout Europe. Her goal is to be assigned to El Al's jumbo jet aircraft.

Al Sharpton seeks solidarity in Israel

JERUSALEM — New York civil rights activist Al Sharpton began a three-day visit to Israel on Sunday to show solidarity with terror victims and appeal to fellow religious leaders for an end to Mideast violence.

The Rev. Mr. Sharpton was scheduled to meet Israeli Foreign Minister Shimon Peres, dine with Jewish religious leaders and visit classmates of the victims of a June 1 suicide bomb attack that killed 21 young people at a Tel Aviv disco.

A spokeswoman said Sharpton was focusing initially on Israeli victims but that he might also concern himself with Palestinians.

His schedule included a visit to the Yad Vashem Holocaust Memorial and a meeting with the widow of an Israeli doctor slain by Palestinians in February.

Jewish past of Portugal noted

NEW YORK — Whatever the response to the display of "Signs of Judaism in Portugal" at the Yeshiva University Museum here it warranted a news account in the New York Times across a full inside page on its Oct. 26 edition by Grace Glueck in which she described as "a low-key but enlightening display of books, rare documents, prints, photographs and a wonderfully intricate scale model of the magnificent 2000-seat Portuguese Synagogue in Amsterdam."

She concludes that the show is a significant event in that it lays out Portugal's coming to terms with the Jewish part of its past.

Friars Club honors Spelling

BEVERLY HILLS, Calif. — The Friars Club of California honored Aaron Spelling, creator of TV standout shows "Beverly Hills, 90210," "Charlie's Angels," "Dynasty" and "Fantasy Island."

Spelling received a lifetime achievement award Wednesday for the thousands of hours of television entertainment he has provided to audiences worldwide, and for his philanthropic efforts in the community.

Proceeds from the event will go to the Friars Charitable Foundation, City of Hope National Medical Center and the Sept. 11 Fund for victims of last month's terrorist attacks.

Singing family has 5 cantors

BALTIMORE — What certainly seems to be a record is that five members of the Perlman family are cantors.

Cantor Ivan Perlman, the patriarch of the family, has recently accepted the position at Temple Beth Kodesh, Boynton Beach, Fla. He is a former president of the Cantors Assembly.

Cantor Emanuel Perlman is the senior cantor at Chizuk Amuno, Stevenson, Md. Cantor Eli Perlman is the cantor and spiritual leader of Temple Am David, Warwick, R. I. Cantor Josh Perlman serves B'nai Israel Congregation, Rockville, Md. Cantor Emanuel Perlman is the senior cantor at Chizuk Amuno Congregation, Stevenson, Md.



LOSE 20 POUNDS IN TWO WEEKS!

Famous U.S. Women's Alpine Ski Team Diet

During the non-snow off season the U.S. Women's Alpine Ski Team members used the "Ski Team" diet to lose 20 pounds in two weeks. That's right - 20 pounds in 14 days! The basis of the diet is chemical food action and was devised by a famous Colorado physician especially for the U.S. Ski Team. Normal energy is maintained (very important) while reducing. You keep "full" - no starvation - because the diet is designed that way. It's a diet that is easy to follow whether you work, travel or stay at home (For men too!)

This is, honestly, a fantastically successful diet. If it weren't, the U.S. Women's Alpine Ski Team wouldn't be permitted to use it! Right? So give yourself the same break the U.S. Ski team gets. Lose weight the scientific, proven way. Even if you've tried all the other diets, you owe it to yourself to try the U.S. Women's Alpine Ski Team Diet. That is, if you really do want to lose 20 pounds in two weeks. Order today! Tear this out as a reminder.

Send only \$9.95 - add \$0.50 RUSH service to: MIDWEST ASSOCIATES, 2733 E. Battlerfield Rd., Suite 308, Springfield, MO 65804. Don't order unless you expect to lose 20 pounds in two weeks! Because that's what the Ski Team Diet will do.

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Obituaries

Herman Blumenthal dies, of noted Charlotte family

CHARLOTTE, N.C. — Herman Blumenthal whose family is considered part of the top leadership of the Southern Jewish community died at the age of 85. He was chairman of the family's Radiator Specialty Company, and was not only active in the Jewish community but gave of his time to many Charlotte and state organizations.

The family's Wildcres mountain-top estate in western North Carolina is the home of the Foundation which has annually presented week-end programs for Jewish edification.

He served as a captain in the U.S. Army. He gave generously of his time to many organizations in Charlotte and throughout the state.

Rabbi B. Becker dies at Montréal

MONTREAL — Rabbi Boris Becker, who founded three Montreal congregations, died at the age of 95.

His first position was as executive director of the YMHA and in 1951 he launched Congregation Beth-

El in Town of Mt. Royal and later Congregation Dorshei Emet, a Reconstructionist congregation.

He served as chairman of the Canadian Interfaith Conference in 1967.

Morley Cohen, 78, dies in Montréal

MONTREAL — Morley Cohen, chairman of the boards of several retail companies who was president of Metropolitan Stores and in 1967 acquired the Greenberg chain of department stores, died at the age of 79. He served as chairman of the Combined Jewish Appeal and

led the \$5 M. capital campaign for the YM-YWHA. He also was a fund raiser for the Montreal Museum of Fine Arts and the museum's Cohen/Gilbert Gallery.

In 1995 he was made a Chevalier of the Order of Quebec and invested as a member of the Order of Canada.

Lena Ginsburg of B.B. Women

FRESNO, Ca. — Lena "Jimmie" Oriow Ginsburg, who served as the first president of B'nai B'rith Women from 1947-49, died at the age of 90. An attorney, she prac-

ticed immigration law here and in Philadelphia. She also was president of the Association of Immigration and Nationality Lawyers in 1955.

Ruth Goetz, 93, a screen writer

INGLEWOOD, N.J. — Ruth Goetz, who co-wrote with her husband "The Heiress" and other plays died at the age of 93. They also wrote screenplays. On her own she wrote "Sweet Love

Remember'd," a play about her husband. The New York Times devoted half of the top of its obituary page to her along with a two-column photo.

Dr. N. Gootman taken by death

NEW YORK — Dr. Norman Gootman, founding chief and chief of pediatric cardiology at the Long Island Jewish Medical Center, is be-

ing mourned. He established the first pediatric catheterization laboratory and pediatric intensive care unit at the hospital.

Myra Greenstone, of Rockleigh

ROCKLEIGH, N.Y. — Myra Greenstone, past president of the Jewish Home and

Rehabilitation Center of Rockleigh, is being mourned.

Beatrice Vare of YM, YWHA

NEW YORK — Beatrice Vare, who served as executive board member of the Central

Queens YM & YWHA for over 18 years, is being mourned.

Helen Rogow aided Technion

BOCA RATON, FL. — Helen Rogow, an honorary member of the Technion International Board of Governors, is being mourned. She and her husband established its Helen and Louis B. Rogow Palm Beach Dormitory, the Rogow Aeronautical Research Center and the Rogow Fellowship.

Arnold Rosen, an HUC leader

CINCINNATI — Arnold P. Rosen, a member of the Board of Overseers and the board of governors of HUC-JIR for nearly three decades, is being mourned. He was a driving force behind the building of the Jerusalem campus of HUC-JIR.

Dr. P.E. Shipper being mourned

ROSLYN, N.Y. — Dr. Philip E. Shipper, a founding member of the American Analgesia Society and a superb athlete, is being mourned. He and Mrs. Shipper were benefactors of the Women's League for Israel.

Samuel Sterling, Denver attorney

DENVER — Samuel H. Sterling, attorney and former gun runner for Israel, died at the age of 94. He joined the US Army Air Corps in 1942, earning a commission as captain. In 1947 at a fundraising event for what would become Israel he offered \$250 and a case of rifles and recruited others to join in the effort. He was a co-founder of the Rocky Mountain Chapter of the Arthritis Foundation and director of the national foundation for several years.

H. Weissenstein succumbs at 86

NEW YORK — Herbert Weissenstein, who served as director of the major gifts division of the UJA-Federation, died at the age of 86. He became a management consultant specializing in the arts, one of whose clients was the Folksbiene Yiddish Theater. He had been an assistant manager of the New York Philharmonic.

D. Wildenstein, art, racing tycoon

PARIS — Daniel Wildenstein, who reigned in the art world as well as in thoroughbred horseracing circles, died at the age of 84. The prominent family owns two art galleries in New York and one in Tokyo. He warranted a long obituary in the New York Times, which, along with his photo, related

the family's involvement in court cases about art the Nazis seized in their occupation of Paris.

His obituary in the New York Times took up more than half of the top of the page plus his photo and characterized him as the head of an art-world dynasty.

S. Jane Zucker of Cedar Falls

CEDAR FALLS, IA. — S. Jane Zucker, former president of the Sons of Jacob Synagogue of Waterloo, Ia. and of the Midwest Council of Women's League for Conser-

vative Judaism, died at the age of 62. She was the director of the Small World Child Development Center here for 29 years.

Pulpit changes

Rabbi Andrew Paley has assumed the pulpit of Temple Emanu-El, University Heights, Oh.

The new occupant of the pulpit of B'nai Jeshurun Congregation, Cleveland is Rabbi Stephen Weiss.

Rabbi Stephen Grundfast has assumed the pulpit of the Jacksonville, Fla., Jewish Center.

Rabbi Harry Brechner has been welcomed to the pulpit of Congregation Emanu-el, Victoria, B.C., Canada.

Rabbi Gershon Tannenbaum is the new spiritual leader of B'nai Israel Congregation of Linden Heights, Boro Park, Brooklyn.

Rabbi Karen Bender has been named associate rabbi of Temple Har Shalom, Warren, N.J.

Rabbi Mark Straus-Cohn is the new spiritual leader of Congregation Emanuel, Winston Salem, N.C.

Rabbi Mark A. Feilen is the new spiritual leader of Temple B'nai Israel, Columbus, Ms.

Temple Beth El, Boca Raton, Fla. has elected Rabbi Sylvain Wolf to its pulpit.

Temple Israel, Miami, has named Rabbi Chaim Stern as its spiritual leader.

Rabbi Michael Remson is the new occupant of the pulpit of Temple Or-Rishon, Sacramento, Ca.

The new assistant rabbi of Wise Temple, Cincinnati, is Rabbi Rayna Gevurtz.

Rabbi Charles Briskin has been named assistant rabbi of Congregation Beth Am, Los Altos Hills, Ca.

Named rabbi/cantor of the Westchester, N.Y. Reform Temple is Rabbi Angela Buchdahl.

Temple Beth Or, Dayton, Oh., has engaged Rabbi David Burstein as rabbi/cantor.

Rabbi Mollie Cantor is the resident in the health care chaplaincy of the Jewish Institute for Pastoral Care, New York.

The new assistant rabbi of Temple Beth El, Aliso Viejo, Ca. is Rabbi Michael Churgel.

Rabbi Ariel Edery has assumed the pulpit of Congregation Atid, Barcelona, Spain.

Rabbi Cindy Enger is the director of the Jewish program at the Center for the Prevention of Sexual and Domestic Violence of Seattle.

Books received

The Brigade by Howard Blum

The Illuminated Soul by Aryeh Lev Stollman

Exploring Jewish Tradition by Rabbi Abraham G. Witly

and Rachel J. Witly

Emotional Infidelity by M. Gary Neuman

Swimming Across by An-

drew S. Grove

The Ghost of Hannah Mendes by Naomi Ragen

The Jerusalem Syndrome by Marc Maron

Stuffed by Patricia Volk

Jews in American Politics by L. Sandy Maisel and Ira N. Forman

Media Watch

'Family Law' easy on hate crimes

By RABBI ELLIOT B. GERTEL

Family Law began the season with a curious take on hate crimes.

It seems that Katie, a 14-year-old girl, is spraying vi-



cious graffiti over fancy store windows, insulting blacks, Jews, and homosexuals, and painting swastikas as a final garnish.

Witnessing the horrid vandalism, the Jewish district attorney on the case says, "My grandfather showed me pictures of his house in Germany that was decorated much the same way." Katie's lawyer pleads that she is from a good home, has lost her father a year before, and is acting up because her mother is remarrying. Her mother chimes in, "That's not my daughter. She has black friends. Her grandfather's Jewish."

The Jewish D.A. responds, "Lots of kids have problems. They don't do what your daughter's done.... I'm asking for time [i.e., a jail-term for the girl]."

The episode, written by Ashley Gable, has twists and turns that both intrigue and tease the viewers. When asked by her attorneys why "a nice girl, a smart girl," would commit hate crimes, Katie responds, "I just wanted him to go. I just wanted him to get the hell out of my life." She then sobs to her attorney that she has committed these hate crimes because her mother's fiancé, Simon, has abused her. "You can't tell anyone," she protests. They'll just think I'm trying to get out of this."

But Katie's attorney takes the unprofessional measure of confronting both the fiancé and the girl's mother, who deny that any abuse has taken place. Her future stepfather says that Katie is "out of control." The mother says, "I know Simon, and I know my daughter. She's lying."

When the attorney's boss, a senior partner in the firm, hears of her brazen and reckless course of action, which

could lead to disbarment, she says that she will not fire her, that she admires her "heart," but that they ought to circumvent client privilege with a more crafty plan. They encourage the girl to pour out her soul to a psychiatrist who must report child abuse.

As it turns out, the girl did lie about the alleged abuse. "I knew you'd believe me," she smirks. Simon is released from custody. But Katie succeeds in forcing her horrified mother to break off the engagement, with profuse apologies and genuine declarations of love to Simon. "It's OK," he tells her. "She has problems, but we'll deal with it." However,

of rape. (One wonders how Simon could have been arrested before such a test was taken.) When Katie protests the procedure, she must admit that she lied because she did not want to "lose her mother" in marriage after having lost her father. Mother hugs Katie and tells her how much she loves her.

The Jewish district attorney is still reluctant to forgive, especially after Katie has manipulated the incarceration of an innocent guy. At the lawyers' request, the D.A. does have Simon isolated in jail until he is released, and puts Katie into Adolescent Psychiatric County for three months

let alone on hate crimes such as anti-Semitism.

The Jewish district attorney comes across in the beginning as having a personal ax to grind. One almost wonders, at least at first, whether he would have been more "understanding" of Katie's angst had his grandfather not been a Holocaust survivor. Gradually, we learn that Katie's excuses are lame and cruel. I'd also add, "evil," but I'm not sure the writer would go along with that. The writer clearly sees Katie as a troubled teen, and the D.A. must begrudgingly acknowledge this. So maybe he required "understanding" after all.

Indeed, the overriding suggestion here is that hate crimes are the result of trouble at home, even, or especially, among the "best" of children. If Katie has been evil, if she has caused the unjust imprisonment of a decent man, it is only because she is "out of control."

Are we to believe, then, that the best solution for hate crimes and vicious manipulation is therapy and possible incarceration in a teen-friendly psychiatric hospital?

The Jewish district attorney comes across in the beginning as having a personal ax to grind. One almost wonders, at least at first, whether he would have been more "understanding" of Katie's angst had his grandfather not been a Holocaust survivor. Gradually, we learn that Katie's excuses are lame and cruel. I'd also add, "evil," but I'm not sure the writer would go along with that. The writer clearly sees Katie as a troubled teen, and the D.A. must begrudgingly acknowledge this. So maybe he required "understanding" after all. Indeed, the overriding suggestion here is that hate crimes are the result of trouble at home, even, or especially, among the "best" of children. If Katie has been evil, if she has caused the unjust imprisonment of a decent man, it is only because she is "out of control."

as Simon points out, Katie "wins" in the end after putting others through so much.

The attorneys wonder whether, once they have violated client confidence in order to report the abuse, they must now cover Katie's lie because of "client privilege." Then they and Katie's mother decide to force her to have a medical examination for signs

minimum.

While obviously writer Gable tried to offer a thoughtful episode (there is a nice parallel plot about whether a severely disabled adolescent should be in special or in regular high school classes), the messages are all too mixed here to provide moral perspective on individual responsibility and family relations,

If so, should hate crime laws, which provide for long mandatory sentences, be reduced or repealed if the perpetrators agree to therapy?

The district attorney's gut reactions should have been given more respect here, even if that meant not depicting him as the grandchild of Holocaust survivors. The best scenario, however, would have been for the writer to have portrayed a D.A. with Holocaust survivors in his background as judicious enough to refer to his grandfather's experience in order to underscore the evil that Katie has done, on many levels, behavior that must be condemned as well as treated.

If the D.A. had to speak as a Jew, he should have been allowed to tell Katie and her mother that Jewish law and tradition encourage remarriage and the having of more children, if possible. He would have been a more admirable character had he seen that Katie's rehabilitation included her mother's marriage and zero tolerance for Katie's destructiveness, conniving and false witness.

Education called survival tool

WHITE PLAINS, N.Y. — More than 150 major donors to Reform, Conservative, Orthodox and community Jewish day schools from 59 cities nationwide attended the second annual Donor Assembly sponsored by the Partnership for Excellence in Jewish Education on Oct. 14-15, in White Plains, N.Y.

PEJE, (www.peje.org), was founded in 1997 to promote and develop Jewish day schools in North America. Members attending represented all branches of Judaism from communities throughout the United States and Canada.

Although the attendance was a bit lower than last year's due to concerns about air travel, donors from 18 states attended.

The assembly began with a series of 15 in-depth sessions ranging in topic from capital campaigns to tuition and scholarships.

On day two, the group went to the home of Judy and Michael Steinhart to participate in action sessions.

"The donors were more eager than ever to get down to business," said Rabbi Joshua Elkin, executive director of PEJE. "Day school supporters are beginning to see their resolve and perseverance paying off. Since last year's assembly, over a dozen Jewish day schools were started, many schools broke ground with many others in the works."

During the second day of sessions and work groups at his Westchester estate, founding partner Michael Steinhart said, "We must make the bold statement to the American Jewish community that our people cannot survive without a major upgrading of our educational resources and that we will not rest until day schools, the most important educational resources at our disposal, are given the priority they deserve."

Rabbi Donnell Hartmann of the Shalom Hartman Institute in Israel, spoke, urging that we continue to create opportunities and entry points to Jewish learning for all people, at many different levels and in different ways.

As I Heard It

Joyful songs

By MORTON GOLD

The CD I review below is "To Life! Chanukah and Other Jewish Celebrations," produced by Rhino Entertainment Co. (1035 Santa Monica



Blvd. Los Angeles, CA 90025-49800) or go to www.rhino.com on the web.

In the well prepared booklet David McLees, the producer of the CD, states he found that most of the standards (holiday music) "had not been recorded or not recorded well" and "We simply decided to do it ourselves."

In truth there are numerous recordings of Hanukkah as well as other Jewish Holiday music that have been recorded and even many that have been recorded well. Nevertheless, the songs that were recorded on this CD are all representative ones with which every Jew, young or old, ought to be familiar.

My problem with this CD has nothing to do with the songs selected, their arrangement or recording issues. It does have to do with the solo singing of Alex Schub and to a lesser degree that of Jay Levy. For the most part they do not sing in tune.

There are excellent excerpts from such pros as the Barry Sisters, Theodore Bikel, Mandy Patinkin and the Weavers. Those cuts are all well done. I do not know how Mr. McLees got releases to include these performances on this CD but their singing, particularly performances by the Barry Sisters adds much to the quality of the CD.

While I am negatively impressed by the singing of the two aforementioned soloists, to be fair, they may sing no worse than many others, particularly teenage singers in many successful commercial recordings today. Using that yardstick their performances may even be thought of as being quite good! (But not by

me!)

Neither of these gentlemen have what many would think of as a real trained voice. Even for "pop" or commercial CD's their singing falls short of the highest quality.

A brief selection by Nell Carter may be thought of as charming, but she clearly is primarily an actress and not a singer. That the likes of the late Louis Armstrong or Jimmy Durante sang better must be noted here, however.

What I liked best about this CD was the booklet that came with it. It provides descriptions of the songs being sung as well as the transliterated lyrics. Also included for reasons that elude me are some recipes for such dishes as "Sweet Chicken," "Potato Pancakes," and "Granny's Applesauce." The dishes all sound *geshmak* and hopefully taste better than many of the songs sound.

The arrangements by Jay Levy are all engaging and professionally rendered.

I would briefly like to amplify my observations concerning the solo singing by Messers Levy and Schub. Each of them succeeds more in some of the selections than others. Not every effort of theirs is poor. For this generation, both sing acceptably well. I cannot rate them well when measured against male singers of an earlier generation such as Steve Lawrence, Frank Sinatra, Mel Tormé et al or even Barry Manilow. Comparing them to rap performers — who do words without music — Levy and Schub may be thought of as fine singers.

While I rate their singing rather low, your children or grandchildren just might like them and believe their singing to be first rate. If they do it may be because they simply do not know what they do not know.

To conclude, I believe the aims of Mr. McLees were commendable. The songs selected achieve his objectives handsomely and the accompanying booklet is really good. I regret that I cannot say the same for the singing.

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The Jewish path from hurt to healing

By JENNIE COHEN

"For most of us, most of the time, we manage to cope well with the daily challenges of life. Then comes the knock on the door or the visit to the doctor or the call in the middle of the night and in a split second our world turns upside-down."

These were the opening lines of a speech, "When Life Hurts" by Rabbi Wayne Dosick given at the Jewish Community Center in Indianapolis months before the terrorist attacks on the World Trade Center. He and his wife, Ellen, experienced a traumatic event that changed their lives in October 1996. What they learned from their experience is timeless wisdom that can help Jews and others cope with the events of Sept. 11.

The Dosicks were returning home to San Diego at midnight from a bar mitzvah in Chicago, when their housekeeper met them at the airport and told them there had been a fire in the canyon across the street from their house. She had only ten minutes to evacuate. She took their dog and cat, the Torah scrolls, the Ketubah off the wall and the hard drives from the computers. A 45-minute drive took the Dosicks to the scene where their house and 100 in the neighborhood had burned to the ground. Both work at home, so the fire consumed not only their personal possessions but everything from their professional lives.

Thirty years of sermons, all the notes from all the classes they had taught, a 6,000 volume classic rabbinical library, a 100-year-old Knabe Grand piano, a Babe Ruth signed baseball, and a Bible Chomach printed in Germany in 1938 were all gone. The chomach had been smuggled out by friends Hans and Yakov Spear and was a gift to Dosick for his ordination. Inscribed inside was the verse from the prophet Zechariah that is chanted on Shabbos during Hanukkah, which says, "Is this not the fire brand plucked out of the fire?"

Dosick and his wife had to learn how to bear and recover from the pain and anguish caused by their loss. It became for them a paradigm for the kind of agony and hurt that many are experiencing today. Fire is one of many kinds of personal disasters with which one can be faced. Besides death of loved ones, other common examples are the di-



Rabbi Wayne Dosick

agnosis of serious illness to oneself or a loved one, divorce, estrangement from children, betrayal of trust of friends — perceived or real, and professional or personal failure.

"When we are faced with painful situations, we need to know how to cope on two levels," Dosick said. "On a practical level, we need to know how to get through it and reach a point where we feel whole again. On a spiritual level, what does our faith have to say about where God was while these dramatic situations were taking place?"

The first thing he and his wife learned after the fire is the greatness of the human spirit. Immediately people came bringing clothing, food, and gifts.

A group of 10-year-olds in the neighborhood collected their own money and went to the local Home Depot. When they told the clerk they wanted to buy something for the people who lost their homes in the fire, the clerk asked them how much they had. The clerk matched their \$300, went on the Public Address system, announced to the shoppers what had just transpired and asked if anyone wanted to contribute. Another \$500 was collected on the spot.

The next day a big truck from Home Depot came with the children on it. They handed out rakes and shovels, work gloves and garbage cans to help the survivors sift through the ashes to see if there were any items that could be salvaged.

The couple also saw some darker expressions of the human spirit. Their insurance company advised them to erect a 6-foot fence with barbed wire around their property, because if trespassers came to vandalize their property and got hurt, they would be liable. The fence

proved ineffective. About a week after the blaze, one or more persons scaled it and stole all the tools the children had given them.

In those days following the fire, many people treated Dosick and his wife with great kindness. They received many letters and phone calls. "What would it be like if we could capture that feeling not only for days but for weeks and months?" Dosick asked.

Rabbi Dosick also learned from people one of the great lessons of contemporary life. He calls it, F.A.N.A.M.I., which stands for, "Find A Need And Meet It." "People want to be kind when someone is sick or there is a death of a loved one. However, just to say, 'call me if you need me,' doesn't quite work," Dosick said.

He advises people to offer something specific. For example, if there are children, ask, "How about if I take the children out for pizza? What time is the soccer game over? I'll pick up the children and bring them home." Or, "I'm going to the dry cleaners. Would you like me to drop off any clothes for you?"

The strain also tested the Dosicks' marriage. Usually in a marriage, one person has a difficult challenge and the spouse is able to support them through it. When both are hit at the same time, each is busy healing himself and lacks the energy for the other person. Consequences include a high divorce rate among couples whose child dies. The Dosicks learned each had to honor and respect the way each other coped with loss. They had to go back to the basic core of love that brought them together in the first place. He said they also learned a great deal about the mourning process.

Dosick found there are tremendous differences in how each person mourns. For example, a neighbor who had saved his golf clubs by throwing them in his swimming pool, went golfing a week after the fire. Eventually Dosick got the courage to ask him how he could do to ask him how he could do when there were so many pressing needs.

His neighbor answered, "I couldn't take the smell of the ashes in my nostrils anymore. I had to go smell green grass. I didn't score well, but that little ball took the brunt of all

Continued on next page

Dosick

Continued from prev. page
my anger and frustration. We all grieve at our own time and pace." Dosick realized golfing was what his neighbor did to help himself cope.

Dosick says the Jewish sages understood that grieving is a slow healing process. That is why after the funeral, there are 7 days of Shiva, 30 days of Sheloshim, and 11 months of saying Kaddish.

Grieving can be compared to white water rafting, he says: one gets on and eventually comes to calm waters at the end but along the way, the raft goes where it wants, not always where the passenger wants to go. Sometimes the raft floats along peacefully but sometimes one may be tossed along the shore or thrown overboard or crashed into the rocks. Mourning is a process. In the Psalms it is written, "Weeping may tarry for the night, but joy comes in the morning."

He spoke of the importance of taking good care of oneself during this difficult time. If one is feeling ill, he should go to the doctor. He recommends eating well, exercising, getting enough sleep, and continuing to take prescribed medications and vitamins. Also one needs to be able to laugh. It is not at all dishonorable to the deceased.

Dosick's experience with the fire taught him many practical lessons. But what about his faith? In the aftermath of the fire, there was a woman who wanted to know if he was able to keep his faith under these overwhelming circumstances. His answer was affirmative.

He saw God in five places.
1) In the hearts and hands of all those who came to help. They were God's children doing God's work in this universe.

2) *Min hametzar karati Kah* — From out of the depths I call to God. (A verse from Psalms.) "Those who have been through tragedy in their lives know that sometimes one cannot get up out of bed, out of the chair, off the floor. What do I say when I call to God?" Dosick asked. "I cannot do this alone so I am asking you for a small measure of your strength, wisdom, fortitude, insight, goodness, compassion, friendship, and love." In the second half of that verse, *Anani amarchav Kah* — God answers me and lifts me up. "Slowly but powerfully,"

added Dosick.

A good friend of Dosick's is a pediatric oncologist who has the difficult job of telling parents their child has been diagnosed with cancer. Many years ago, his friend told him that at those sessions he always says the same thing. He says, "I want you to know that we have great hope because we have treated cases like this successfully. But also, from this day on, your life will never be the same. It will always be defined by before the diagnosis and after the diagnosis."

Standing in the ashes of the fire, the oncologist reminded Dosick of this previous conversation and he said, "From this day forward your life will always be defined from before the fire and after the fire."

Dosick repeats variations of this sentence to others facing challenging situations, changing the words to fit the challenge. For example, "Your life will always be defined by before your illness and after your illness, before the betrayal and after the betrayal, before her death and after her death."

"God does lift us up profoundly out of those depths," Dosick affirmed. "God answers us when we cry out. Why do we need to cry out to God? Because no matter how wonderful the people, how well our needs have been met, eventually the community goes home. It's then that we realize without God I couldn't do it, with God I can do anything."

3) *Shiviti Adonoi L'negdi Tamed* — I place God before me always. (A verse from Psalms.) "If I put God between me and the fire, instead of seeing the fire, I see God... All of us know someone diagnosed with the most serious terminal illness but who faces that illness with calm and equanimity. If I can put God between me and death, instead of seeing death, I see God," Dosick explained.

That is why there are martyrs and saints of every faith throughout the generations who have gone to their deaths with such serenity. There were Jews in the Holocaust who went to the gas chamber singing, *'Be-emunah sh'lema, ani ma-ami* — With complete faith, I believe." "I can face any tragedy because I do not see it. The tragedy is gone; only the God who loves me is there."

Dosick added that this can

work also in everyday situations. When he is driving home from teaching at the university on highway 8055 where eight lanes merge to become four, he sees his fellow drivers in road rage, pounding their steering wheels and he says to himself, "This is a *Shiviti* moment." Then he sings the psalm to himself over and over and stays calm. (Shoshana Cooper wrote a melody for this verse.)

4) I see God in my "soul mission" and my "soul contract" coming into this life. Dosick believes we all know what our collective soul mission is. It is to be God's partner in making this world a better place, to transform and heal, to bring it toward perfection. Dosick told about a midrash that asks, if God knew that we were going to eat bread, why didn't God have little loaves of bread growing instead of only wheat? The answer in the midrash is that God provides the raw material, the wheat, and we, God's partners use our creativity, imagination, and hard work to make what we need.

"If *tikkun olam*, repairing the world, is our collective soul mission, what is our individual soul mission?" Dosick asked. "It is different for everyone and it is something we have to discover. How do we find out? By choosing our little part in making the world better. But what happens when we experience personal anguish and pain along the way? How can we be contributing to the ongoing process of *tikkun olam* when life hurts so much?"

To answer these questions Dosick asked the audience to remember the story of Joseph in the Bible. His father Jacob favored him over his brothers and gave Joseph a coat of many colors. His envious brothers hated him for it, threw him into a pit, sold him into slavery and persuaded Jacob that Joseph was dead.

Joseph ends up working as a slave in Egypt for a guy named Potiphar, whose wife slanders him with a false charge of rape. But even from prison, his reputation as an interpreter of dreams reaches Pharaoh. He eventually becomes an adviser to Pharaoh whose advice spares the country famine during the years of bad crops. Among the buyers of the wheat eventually are his

Continued on page 14

Milk, Honey & Vinegar

Our hearts are with you

By JUDY CARR

I used to think with a touch of envy of people in America who led normal lives. Their friendships were not disrupted by sudden death. They did not wake in the morning and wonder what the day was going to bring, what horrors, what deaths.

Now no longer. America is in a worse situation than Israel has ever been. News has just come up of the developments in the anthrax scare in the United States. Biological warfare has not been tried in Israel, or, not yet.

At the time of the Scuds, we had missiles zooming down on us. I can still hear their unearthly shriek and the crash as they struck. But skyscrapers destroyed, a whole city run mad... Do not let us give Arafat ideas!

America, Israeli hearts are with you, including my little heart. One minute you were a peaceful happy nation — and now this!

How long will all this continue? Ask Israel. Israel has been asking that question for many, many years. Here a man says goodbye to his wife and family in the morning. The wife reads the children for school and kindergarten and prepares to go out to her

own work. Then word comes that her husband is killed in a drive-by shooting. What is she to do? Who will support her and her children? Don't think that government money is so easily come by.

But we have never had at one stroke 6,000 dead. That would be a large fraction of Israel's population. I hear that few Americans are untouched.

The forces of terrorism are the forces of darkness and evil, destroying happiness, normality, family life. Before the terrorism strike, the lives of most Americans must have been serene, untouched by trouble. People did not know how happy they were.

Israelis have lived with terror for a very long time. There have been few periods without war and terror.

We care, Americans.

What we can do, with our small resources, is little. Israelis raising funds for America would be a silly joke.

But if the heart means anything, Americans, the warm Israeli heart, you have all of our hearts with you.

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61063 Israel.

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How I came home

The following message was given by Karen Krakower at Shabbat Shuvah services at Congregation Emanu El, Houston, Sept. 21.

1962, in Fairfield, Iowa, I was 8 years old. And, I knew exactly who I was. I was Karen Gratia Orler, the daughter of my mother and father; I was the blackboard monitor in Miss Brown's second grade class; I was Alma García's best friend, which made me very special, since she was the town celebrity, coming all the way from the exotic country of Mexico.

I was a geologist, a snow skier, a brownie scout, a concert pianist, a prima ballerina, and a writer. And, like most of the town, I was, and could even spell the biggest word you could say in second grade, a Presbyterian. Some kids were Lutheran. But Presbyterian was better, because the word was bigger.

In 1962, in Fairfield, Iowa, I knew exactly where my place was in the Universe. I lived on a lake, deep in the woods. My state sat right in the middle of America and from outer space, it was bright pink, because that's what color it was on my globe. I was lucky. I could've come from Houston, Texas, a place that was on the cover of my Weekly Reader that year, for having built a giant dome. At first we in Miss Brown's class were jealous of the Houston kids, until she told us the real truth – that the evil

**By Karen
Krakower**

communist Fidel Castro had a missile pointed right at them, and for all we knew there might not even be a dome by the time we reached third grade.

But, in 1962, in my brand new red leatherette diary which had a key that I hid under my igneous rock collection, I wrote the following: "Dear God, I am the luckiest girl in my whole wide world. I have a Barbie, a kitty, a diary, a new fossil, and the King and I record, and I didn't have to get any clothes for Christmas. I am too busy to write a lot today. But you can talk to me tonight if you want to. Your friend, Karen Gratia Orler."

In 1963, things began to change. Subtle things, the kind of things only children can see. My mother no longer sang out, "Daddy's home." She said, "Your father is on the phone." When he was home, he didn't call my mother honey or sweetheart. He called her, "For crying out loud, Connie." That was her whole name - "For crying out loud, Connie."

They'd quit talking when I entered a room. They didn't notice if I hid the peas under the baked potato at dinner. There were boxes stacked in the basement, marked for shipping to other states on my globe.

That summer Daddy moved to Arizona and mom and I moved south. And suddenly I didn't have a clue as to who I was or where my place in my universe would be. I wasn't an Iowan, because I didn't live in Iowa. I wasn't a skier because there would be no snow. I wasn't a best friend, because no one knew me yet. I was still a daughter, but I wasn't sure how it worked if you didn't live with one of the people who called you a daughter.

I didn't have my own house because divorced people had to live in apartments. They were called that because it was for people who lived apart. And worst of all, I might not even get to be a third grader - because, of all the places we could move, we ended up in the one with the giant dome where the evil communist Fidel Castro had his missiles pointed right at us.

I, of course, was too self-absorbed that year to empathize with my mother's own shifting identity. In 1963, women who worked, went back to school, became graduate degreed educators were still, hey, let's face it, the D word: divorcees. They were not Single Parents, they were unmarried women with children. We lived in the very Dick, Jane and Salliest of neighborhoods - right here - Southampton.

I remember the neighbor ladies smiling, but whispering at the same time. Not cruelly, just curious. Where do they come from? Is there a Mr. Orler? Why, I don't believe I know any Orlers. What are you, darlin'? The only thing I knew I still was, was a Presbyterian... which at the time, meant as much to me as a Mesopotamian, or a vegetarian, but it was a sliver of a shard of a piece of identity, that I could catch a glimpse of my reflection in.

At night, I would write to my best invisible friend, God, (we only children tend to go for the gold in the imaginary friend department - why settle?) and I would test Him. Dear God, bet you can't find me... or Dear God, if you can see me, make my cat wake up right now. Or I would put in requests: God, please send me a new best friend. Someone like Alma García. And, of course, he always answered. The cat always woke up - after I nudged her. My new best friend showed up the very next day, a little girl down the block named Kaliope Safos - she wasn't from Mexico, she was Greek.

And though my move to Houston and the parting of my parents were life-altering, I was not devastated. I felt adored by both my parents. I was safe, and I was busy carving my place in my new universe. I had new roots tapping down, deep down into Houston life. And, thanks to my mother, I was always sprouting wings.

One day in fourth grade, I was in Sunday school at First Presby-

terian Church, and someone asked the teacher, when did God make people. And she replied, without batting an eye, "In the year 4004 BC." Now, as a geologist, I quickly did the math, and about sprang out of my seat and said, "But I have an igneous rock that's 60 million years old." Her eyebrows nearly shot through her forehead. Lively debate was not encouraged in this class.

I got over the incident, but it set in me a conflict, my first theological fissure. I went home and wrote, "Dear God, we have big troubles. Presbyterians don't believe in your rocks."

From that moment on, I was on a quest, a search for something. Not faith. God and I were like this. It was a search for a framework of truth, I think, something I could hang my sense of self on. And I just figured when I found it, I would simply take God with me.

So I scoured the Old Testament for anything that looked like a date. I must have read Genesis 10 times. I began to spend the night with friends of various faiths, so that I could to their churches on Sunday. St. Anne's Catholic with Gina. The Greek Orthodox with Kaliope. The Lutheran church with Robin. Episcopal with Preston.

I'd come home and report to God on our progress. He listened, was patient, gently amused, much like my mother's reaction. And I loved pieces of all of them. The sense of destiny from the Presbyterians; the ritual of the Catholics. I loved Quakers, plenty of them in Iowa. They used thee and thou and thine to remind each other that the God in you is speaking to the God in me. The best of you is speaking to the best in me. I liked that. I still do.

But more questions surfaced as I grew older, and something much bigger and darker began to bother me. In order to be a good Christian, I would have to believe that my God, my best friend, father figure, pen pal, my soulmate would smite things, smote things, and worst of all, send his own son to be harmed, humiliated, and killed. I knew that in the Old Testament, God had done something like this before with Abraham and Isaac, but God was just testing him, like I tested God all the time. He wouldn't really go through with hurting a son.

And since everyone called God their heavenly father, I didn't understand how Jesus could be his "only begotten son." Then, what was I? And why would his death save me? It just didn't add up.

I knew God. As well as I knew my mother, myself. Or, maybe I didn't. The evidence was mounting against him. It frightened me. And there came a time that I ceased to write Dear God in my diary. I just wrote Dear Diary. I was giving him the silent treatment. It was the only time in my life that I can identify as lonely.

Don't get me wrong. I wasn't obsessed with spiritual truth. I was a regular kid. I had my Man from Uncle Secret Decoder Ring, go-go-boots, troll dolls, my Girl Scout uniform. I danced the swim, the jerk, and had a large "fruit loop" collection from the backs of the button down shirts of the finest boys at Lanier Junior High. I read Nancy Drew, but preferred Anne Frank.

I bought Archie Comic books, but hid Victor Frankel's *Man's Search for Meaning* inside. My friends just wouldn't understand.

I decided to take action.

So, in sixth grade, I wrote to Jesus in my diary, telling him what a great person I thought he was and how proud God must be of him. "But, can I still go to heaven if I don't believe that God had you crucified?" Or that you're his only son? I need to know an answer before Sunday. Please send me a sign. Your friend, Karen Gratia Orler, Jackson 4-9947."

And, as usual, I got my answer. I received a sign, all right, in the form of my father's father, my grandpa, a humble little New York dentist, widowed for 40 years, who seemed to live only to love me. One day in seventh grade I came in the house and my mother said, "Guess what, your grandfather called and he's gotten married."

Continued on next page

Digest of the Yiddish Press

Book honors religious pioneers

By RABBI SAMUEL SILVER

Idealism never reached loftier heights than the sacrificial exertions of the chalutzim, the pioneers who entered Palestine holy land in



the early days of Zionism to create its rebirth.

They endured the risks of malaria and other diseases as they went about their efforts to make the land blossom again. The heroism of the chalutzim has been glorified in song and in writings.

In the *Forward*, Rabbi Ben Zion Shurin reminds his readers that some of the chalutzim were religiousists. The party called Ha-poel Mizrahi, the workers' religious organiza-

tion, was fashioned to recruit the pious pioneer movement. Their achievement have been saluted in what Shurin calls a "literary monument." The *Encyclopedia of Religious Zionism*. It was begun by the late Rabbi Isaac Rafael and, after his death, by his wife, Geulah.

Published by the Rabbi Cook Publishing Co. of Israel, and then by editors, it is now in six volumes. Not only does it profile the well-known heroes of that group, but it also contains bios of what might be termed "the unknown soldiers" of the movement.

Dozens of writers have provided the encyclopedia with data about the pioneers. Shurin lists some of the many writers whose creations are in the work. One of them, Reuben Margalit, Shurin tells us, was the author of 50 books.

Sam Silver may be reached at 458 Lakeside Dr., Stamford, CT 06903-5098.

Quotation of the week

By RABBI ALAN J. YUTER

The Patriarch Abraham had to deal with terrorism. His nephew, Lot, was kidnapped by terrorists from Iraq and he had to save his nephew.

Now, Lot was not the most honorable of people, but he was the object of terrorism. He lived in the city of Sodom, which was a city of terrorists. Abraham, the man of hospitality and kindness, was constrained to fight terrorism for his family. And when he had a son named Yishmael who terrorized his household, his wife, Sarah, and God told him that the terrorist had got to go.

The United States is now at war. America has been attacked at its financial center and at its military center. Anthrax is being mailed to poison the American population. America will not negotiate with the Taliban protectors of Osama bin Laden. America wants the fiend who felled our towers and who bombed our Pentagon.

Some within the Islamic world argue that the assault on America is justified, and retaliation is unjustified. How dare America retaliate when there is a collateral loss of life among innocent civilians? Hello!

Israel was prepared to make peace with the Palestinians under the leadership of Prime Minister Ehud Barak. In this agreement, the Palestinian Authority had to make a real peace with an Israel that is recognized, sovereign, independent, and secure. In return for a full and real recognition of Israel, the Palestinians would get a state, half of Jerusalem, the right of return of any and all Palestinians to Arab - but not Jewish - Palestine.

Unable to betray the dream of *dar al Islam*, of the divine right ultimate Islamic sovereignty, Arafat went to war and to terror, betraying his English declarations to the world.

The Popular Front for the Liberation of Palestine has now assassinated Tourism Minister Rehavam Ze'evi. Most nations would regard the assassination of a member of its government by a foreign power or terrorist to be an act of war. When Israel assaults those who plan assaults against its citizens, it is the retaliating Israel, and not the offending drawer of first blood,

Continued on page 13

Continued from prev. page
I was stunned. I didn't know it was possible to get married at 80, or even legal. I said, but where does an 80-year-old meet a woman? And my mother said, "Well, I'm sure he met her at the synagogue."

The Synagogue? The synagogue? You can imagine the questions I had. You mean he's Jewish? You mean my daddy is Jewish? You mean I'm Jewish?

My head was spinning; all these little pieces that had been swirling around seemed to fall into place. I called my dad long distance.

My father, the most jovial and lighthearted of men, acted as though I had shined a light on a leper. Defensive, almost panicked, he shrank from any discussion about this aspect of our bloodline. Grandpa wasn't really Jewish either, he said. All New Yorkers went to synagogues; it was like the going to the "Y." So I called my grandfather. Over the years to come, Grandpa and his wife and I corresponded regularly. Sometimes I received long letters about Judaism, Jewishness... about our history, our heritage.

Dad and I carefully avoided the topic when we visited.

I began to gravitate toward my Jewish friends, attend the High Holy Days and Passover Seder with their families. My gentle friends, my mother, looked on with interest, support. I expected that they would. My father and I just learned to walk around that sticky wicket, choosing instead to bond on the slopes, in the mountains, in our own way.

When my grandfather died, I was in college and immersed in Jewish studies. My father and I traveled to New York for the funeral. My father, raised in the Borscht Belt on Long Island, also was an only child, and was overcome by the loss of his dad. He refused to wear the yarmulke that was handed him at the funeral, he refused even to touch it.

I was 20 years old, and horrified. It was the first time I saw my own father as flawed... scared... human. And I gently, quietly resented him for denying me the very thing I found so precious, a piece of my identity, who I was and my place in the universe.

But part of growing up, part of living Jewishly, and more over, part of being in a relationship with my God meant accepting my father's decision to eschew that part of himself that I personally found so beautiful. Who knows what he saw on

the battlefields of Europe? Who knows what he endured on the battlefields of the schoolyard? I doubt if he knows, so how could I judge him? And when I surrendered my angst, when I let go, what I saw was an intensely spiritual man. He found God everywhere, when he skied God's slopes, climbed God's mountains, fished God's rivers, hiked through God's forests. He found God in a leaf, a spider that he carefully would spare rather than squash its important little life.

And he gave me that God, and that God is the one who never lets me "walk sightless among miracles."

I joined Emanuel El in 1977 after being blessed by Rabbi Kahn. My mother-in-law-to-be was there as a witness. Though the lineage is traditionally matrilineal, Rabbi Kahn did not see the need for a formal conversion, nor did Rabbi Kahn. I asked him if he was sure about that and Rabbi Kahn said, "Well, you're Jewish enough for me."

I did not decide to live a Jew-

ish life because I married a Jew, although that's a fine enough reason. Or because I had discovered the missing piece to my identity. I live Jewishly because Judaism, the Torah, the Talmud, placed the value of life and those living among me above all else. I live Jewishly because if you sneeze, Gezundheit is heard from Yarrowell, and chicken soup arrives from Dumfries. And, the holiest of words will accompany it: "It was nothing - I had it in the freezer."

To be a good Jew, all I had to do was live the way I was raised... to share myself without expectations, and love without conditions. To be a good Jew, all I had to do was what I had always been taught to do. Be kind. Show up in people's lives. Do justly, love mercy, walk humbly with my God, and every now and then, get out of my own way, and listen for that voice that whispers in the roughest of times, "Be still and know that I am."

It is 2001 and I am 46-and-a-half years old. And I know exactly who I am. I am a woman,
Continued on page 12

Misconceptions

Produce not always kosher

By RABBI REUVEN BULKA

Misconception: Fruit and vegetables are always kosher

In ancient Israel, there were certain obligations that had to be carried out before



one was able to eat fruit. There were portions that had to be separated out for the Priest, the Levite, and the poor, a practice that prevailed when the Temple was the spiritual focal point.

Today this is done in token fashion, since the Priest-Levite institution that existed in Temple times no longer exists. But if it is not done, the fruit is not yet kosher, not yet fit to be eaten.

Additionally, no fruit of a tree may be eaten in the first

three years after planting. In the fourth year, fruit may be eaten after the redemption procedure.

Recently a concern has arisen regarding certain vegetables, particularly lettuce, which may have almost invisible worms on its surface. These worms are ritually forbidden and since they are on the lettuce, they render the lettuce problematic. Thorough cleansing is an absolute requirement before such lettuce is consumed.

In any event, it should not be assumed that fruits and vegetables are automatically kosher. There may be nothing intrinsically wrong with fruit or vegetables, as is the case with meat, but other issues may create problems.

The tithing may not have been separated out, or other items such as worms may have attached themselves. If these concerns have not been appropriately addressed, the fruit or vegetables are not fit to be eaten.

Israel: As I See It

Sharon calls for actions, not words

By SAMSON KRUPNICK

The Knesset observed the seventh day since the murder of Tourism Rehavam Ze'evi with a determination to seek out his killers and destroy the



four terror organizations operating in the areas and in Israel.

Knesset Chairman Avraham Burg paid the highest compliment to the late minister calling him "the Kohen Godol of the land of Israel" (High Priest) in admiration of Ze'evi's love and dedication to the Holy Land. Prime Minister Ariel Sharon delivered a timely message: "for now the call is 'actions not words.' Arafat will not arrest terrorists, we will do the arresting. Arafat will not hunt down terrorists, we will do it."

In a swift night operation, special tank units entered six Arab cities together with General Security Service personnel and pounced upon terrorists of the Popular Front for the Liberation of Palestine, Hamas, Islamic Jihad and of Tanzim. The IDF reported some 40 terrorists killed and 60 arrested including top leadership of the terror organizations. A raid into the village of Beit Rima destroyed five terrorists and gained the arrest of two of the four murderers of Rehavam Ze'evi as well as two top commanders of the PFLP.

This operation, the largest during this year of the intifada, gives notice to Yasser Arafat and to the Palestine Authority that this unity Government will not tolerate terrorist activity, but will continue to track down terrorists wherever they may be.

A Hizbollah attack upon an IDF position met with an immediate response from the Israel Air Force close to Syrian positions. The United Nations issued a warning to "both parties" ordering restraint. On the overall American project of dealing with terrorist groups, Hizbollah is a top priority along with the

nine other terrorist organizations with headquarters in Syria.

Not surprisingly, there were reactions both from the United States and from Britain. Prime Minister Tony Blair met with Arafat in London, promised him support of a State, including consideration for "Israel's security needs; to induce him to arrest terrorists, and to qualify joining the coalition to fight terrorism. This message well publicized with a smiling Arafat and a jolly looking Tony Blair fell on deaf ears.

As is Arafat's well established practice, he leaves them smiling and proceeds to ig-

Secretary Colin Powell echoed the president but added an "order" to Yasser Arafat to begin arresting terrorists. Arafat ignored the order and encouraged more violence, even after Israel had eased closures and had admitted workers. Arafat appealed to the Security Council to force an Israel withdrawal and to send observers, to no avail.

Within his own Palestine Authority there were first signs of dissatisfaction of Arafat's policies that are ruining the economy and are absorbing increasing casualties. Some even asked the European Council to put pressure upon Arafat. Despite the pres-

million population the vast majority support terror chief bin Laden as do about 60 percent of all Muslims with over a billion population. The battle for democracy is definitely a pain in the neck to all the Arab states, particularly to American supported Saudi Arabia, which not only does not fight terrorism, it supports

it with huge funds. The attitude of friendship of the United States to Israel is a lame excuse for their lack of support of a Bush coalition.

In essence Israel has terrorism within its boundaries and must of necessity use every possible means to defend its population. The American

Continued on page 14

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nore any promise, commitment or covenant, oral or written. The American response was first sounded by the spokesman for the State Department "demanding" an immediate withdrawal from the area as six Arab cities. Congress rebuked the statement and President George W. Bush communicated a kinder piece of "advice" for a withdrawal "as soon as possible."

sure of President Bush, a public poll indicated that 72.9 percent of Americans want the United States to help Israel to continue its battle against terrorists, rather than halt its present attacks. (63 percent are convinced that the Arab states seek the destruction of Israel).

The sad reality of this puzzling situation is that of the 23 Arab countries with some 250

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Social Calendar

By Jean Herschaft

Allen Herschaft (our youngest son), candidate for the City Council (Brooklyn), and his life saved from the World Trade Center horror, when as Law Librarian of the City Council he was mandated, as all candidates employed by the City, to take leave of their positions until past election. This year, Nov. 6.

Allen took leave one week before Sept. 11, WTC dark day, thus did not walk the usual route from the subway that would have taken him past the Twin Towers at between 8:45 and 9 a.m. from the subway station that, too, was demolished.

It was "busheri" that he persisted in running (the only candidate against an incumbent solid in his seat). Otherwise, this true tale would have had an unthinkable ending.

Allen has been nine years as law librarian for the City Council of New York City. He was an honor graduate at McGill U. with a master's in information science; Pratt U law student in Michigan.

Those Brooklyn readers in the #24 Council District may cast their vote on the Tradition & Spirit Line for Allen!

Lamm to be honored

Hanukkah in New York will continue in December, as Yeshiva University honors **Dr. Norman Lamm**, for 25 years of affectionate, solid success and distinguished leadership as President.

Its program features the annual convocation. This year's honorees: **Harvey Beker**, **Benjamin Miller**, **Lea Eisenberg**, **Warren Eisenberg** and **Bernard Madoff**. All are leading philanthropists and communal leaders.

Ronnie Heyman is dinner chair; **Erica Jesselson**, its titan great is honorary chair and **Joseph Wilf**, convocation chair. Jack and I were to be guests of Dr. Lamm, invitation notes.

New director lauded

The *New York Times* shouts "Bravo" on the director efforts new on the horizon. He is **Sandi DuBowski**, born and bred on a street in Brooklyn.

Trembling Before G-d is the name: The hardship of being gay in Orthodox Judaism. It opened 9/24 at the Film Form.

With *Trembling Before G-d*, the director **Sandi Simcha DuBowski** latches on to a provocative subject and invests it with a compelling tenderness.

This documentary is essentially about merging the Old World and the New, but with a twist that is shocking. It concerns the heartfelt desire of homosexuals to find a place for themselves in Orthodox Judaism, where they are shunned.

Home

Continued from page 10

wife and mother, a daughter to three sets of parents; I am an occasional pianist, a marginal housekeeper, a decent guitarist, a knitter, a writer, a best friend to people far finer than I will ever be, and a Jew. And because of that, I know exactly my place

in the universe.

I leave you with a line from our own prayer book, the best map and compass to your place in the universe, it says simply — "Pray as if everything depends on God; but act as if everything depends on you."

Good Shabbos.

Israelis, hawks, doves collide

Israel's army chief of staff backed down after he criticized a government decision to withdraw from two Palestinian neighborhoods in Hebron. "I regret if anyone was offended and if my statement was worded and under-

stood not as I intended," Lt. Gen. Shaul Mofaz said. Angered by Mofaz's criticism, Defense Minister Benjamin Ben-Eliezer had reprimanded him and ordered him not to grant interviews until further notice.

Jews By Choice

It's the questions that matter

By MARY HOFMANN

Every Saturday morning, a group of women (ages 14 through 85) comes to my house to study Torah. We read through a segment of text and



the Plaut commentaries that follow, add information we've brought from other resources, and (of course) add plenty of commentary of our own.

We love it. The Torah has become a living, breathing document to us, and to share our perceptions and emotions is pure joy.

The unique and lively relationship we Jews have with our Torah was brought home dramatically in an incident at school this past week.

My favorite eighth grade social studies teacher, a wild man who loves to goad his kids — and the staff — into questioning everything (and gets away with it!) came charging into my office with a challenge.

"Well, we need an original source here," he enthused, clearly loving nothing more than a philosophical battle of wits. "My classroom argument about Adam and the apple has escalated into the staff lounge, and I've been deluged with all kinds of conflicting opinions, every one of which are being touted as fact! I said I'd go straight to the horse's mouth — have you got a Hebrew Bible somewhere?"

So at lunch I went home and trotted out the Torah, marked the passages in contention and flagged the many commentaries that arose from it. I returned to school with the book, grinning, knowing I'd just be throwing another series of wrenches in to the fray.

Don arrived for his ammunition ten minutes before the lunch period concluded. "Well, what did you find out about the apple?" he asked eagerly. "Does Genesis actually say that when Adam bit the apple there was a chemical reaction in his body that rendered him mortal, like

Mike (a Mormon teacher) says? Or was it a poisoned apple somehow? Or did the apple represent evil, like I was taught?"

I smiled up at him. "Back up," I said. "There's a problem more basic than anything you've said. Like . . . what makes everyone so sure it was an apple?"

Don's face positively lit up. "It WASN'T an apple? Centuries of dissension among the faithful and it WASN'T an apple?"

I showed him the text, which merely and clearly talks

them that Mary Hofmann said there is no one right answer?"

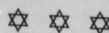
"Go back and tell them it's the questions that matter," I said. "We Jews look at the Torah as a living thing, as not only subject to interpretation but demanding of it, as a book — THE book — written so intelligently and profoundly that it can be used intelligently and profoundly as an approach to life even now. What we DON'T see is something written in granite, like a tombstone, that just sits there as a hard and fast dead thing, never open to interpretation."

"So there isn't one right answer? I can go back and tell them that Mary Hofmann said there is no one right answer?" "Go back and tell them it's the questions that matter," I said. "We Jews look at the Torah as a living thing, as not only subject to interpretation but demanding of it, as a book — THE book — written so intelligently and profoundly that it can be used intelligently and profoundly as an approach to life even now. What we DON'T see is something written in granite, like a tombstone, that just sits there as a hard and fast dead thing, never open to interpretation." As a teacher who asks kids to analyze what they read in light of the perspective of the author and the preconceptions of the reader, Don was enthralled by the possibilities. Not that he persuaded anybody, I'm sure. But it's a step in the right direction.

about fruit. I showed him the pages and pages of conflicting, yet still cooperative, commentary interpreting the scene from a number of different perspectives. The more he read, the happier he became.

"So there isn't one right answer? I can go back and tell

As a teacher who asks kids to analyze what they read in light of the perspective of the author and the preconceptions of the reader, Don was enthralled by the possibilities. Not that he persuaded anybody, I'm sure. But it's a step in the right direction.



It's Arlene Peck!

Torturing soles was great for the soul

By ARLENE PECK

I am far from ever being at a loss for words. However, what I am about to relate to you was truly a journey to remember and treasure — a



shared spiritual experience no words can capture.

It started almost a year ago when my daughter Dana decided I should walk with her in the 3-Day Avon Breast Cancer Walk from Santa Barbara to Malibu, which is 60 MILES. I used to drive down the driveway to get my mail when I lived in Atlanta. However, she prevailed over my objections. How could I refuse when she said, "Mom...you're a survivor of breast cancer and it is because somebody walked that you are alive today."

We went to the introduction meeting, and my trepidation grew when I inquired as to what hotels we would be staying in. When I was told by some disgustingly cheery volunteer, "Oh, you'll be sleeping in tents. It'll be like camping," I replied, "Camping to me is slow room service." They didn't even mention the three days of Port-o-Potties that were facing me. But, hey, I'm a survivor.

So, we began to train. I wrote in my column that I needed sponsors and some of you were kind enough to send in checks. (Thank you!) Did I mention that each one of us was obliged to raise \$1,900? So I hounded everyone and little by little, we began to make our quota.

What amazed me the most was how the ones who could least afford it were the first to send in substantial pledges and even go out and get their friends to send in for cancer research. There were others with millions of dollars who, when approached, made me feel as though I were getting a commission and gave nothing.

Finally the day arrived. For some reason, I didn't really realize what walking 60 miles

meant. That is until about an hour along the highway, my kid looked at me and said, "You know mom, we're walking back." I almost turned the car around. But, I didn't. And, that, folks, is probably one of the best things I ever did.

We arrived Thursday morning to a scene of thousands of women getting their tags. Then we were directed to put our one small bag we each were allowed to bring on the truck. We spent that night at a hotel and arrived back at the "campgrounds" by 6 a.m. That was my last night of toilets that flushed. Finally, we began our march down the

highway. It was amazing. As far as the eye could see in both directions were women walking to fight breast cancer.

We — and I'm referring to the thousands of us dedicated souls — began our mornings at about 5 a.m. I shall never forget the sight of me sitting in the cab of one of the luggage trucks, trying to put mascara on as there weren't any lights and it was a quarter to five in the morning. (Silly me, I wanted to get an early start.)



Dana and Arlene

By the time we arrived at the next site and picked up our gear and tents, the rest seemed pretty coherent. I, however, was totally exhausted and still didn't believe I had walked more than 20 miles the first day. *Moi*, sleeping in a tent. It was the first time in my life. I tried to tell my daughter that her grandmother didn't raise me to do floors, windows, or tents. But by the time we set up and went in to dinner, which incidentally was great, we were dead tired.

The sight of 3,000 tents was

awesome. After folding and packing everything away, we would have a giant breakfast and begin marching in the direction of Malibu. Slowly, the mood began to change. I saw several mother and daughter teams like ours.

The saddest walkers were the many young girls wearing T-shirts with pictures of mothers, sisters, and other loved ones on them with personal notes. One walking in front of me had "I'd walk a million miles just to see the smile of my mother again." A lovely lady who was a volunteer told me she was a survivor along with her two daughters who

would honk as we walked along the highway. Funny, I never thought to do that before. But, now when I see groups like us walking for a cause, I'll honk. You can't imagine how it warms the heart and provides a burst of energy.

I'm still amazed at the kindness everyone spread around. It was like being wrapped in a cocoon of love. It was even better having a daughter to share the three days with. It brings to mind that the time we have should be enjoyed and filled with good things, like taking a 60-mile hike with your child. And, seeing so many daughters, sisters and mothers with their loved ones carrying the memory of them by their

commitment to trek those 60 miles made it easier for me.

We've decided to become volunteers ourselves in a few months when they have the San Diego walk to cheer them on. Also, we are already signed up for the Santa Barbara walk next year, so, it's not too early to send your checks in to me. Just make them out to the Avon 3-Day Breast Cancer Walk and I'll put you on my sponsor list. You can mail the checks to 3115 Ocean Front Walk, #201, Marina del Rey, CA, 90292.

Arlene Peck can be reached at 3115 Ocean Front Walk, Suite 201, Marina del Rey, CA 90292 or by e-mail: bestredhead@earthlink.net You'll find her on the Internet at www.arlenepeck.com

Quotation

Continued from page 10

that is called the terrorist.

When Israel challenged Arafat to hand over the "leaders" who took "credit" for this act of political terror, Israel occupied Palestinian cities on the West Bank. Just as America declared to the Taliban and to the world, give us the mastermind or we will turn Afghanistan into a carpet, Israel is telling the Palestinian Authority and the world, give us the terrorists or we will occupy your land. The right to found a country carries with it the responsibility of respecting the sovereignty of one's neighbors by not harboring terrorists who are hell bent against destroying that nation's sovereignty.

If terrorism is not to be rewarded, George Mitchell's arguing that Israeli West Bank settlements may not grow is a reward for terrorism. This stipulation was not part of Oslo, and should be subject to negotiation. The Tenet plan requires Arafat to police his anti-Israeli terrorists. This Arafat has refused to do.

If Arafat will not act like the head of a state and police his criminals he is telling his people, Israel, and the world that his criminals are political operatives at war. And if Arafat claims he seeks peace but uses the methods of war, the nation against whom he goes to battle will battle back.

The American Defense Department wants Israel to withdraw from occupied areas and deplores the actions that resulted in the death of civilians. Hello? And do we deplore the fact that we are making collateral damage in Afghanistan? If Colin Powell were to be assassinated, would America exercise the same "restraint" that it demands of Israel?

Arafat has not restrained terror. Now is the moment of America for Arafat and America. For Arafat, he must either hand over the terrorists who killed Ze'evi or be seen as in league with the Taliban, who harbor terrorists. And it is the moment of decision for America, as well.

America prides itself as being a land of justice and mercy, like our Patriarch Abraham. If there is no justice, there can be no mercy. If terror reigns, freedom does not. If America is unable to hold Arafat to the standard it holds the Taliban then its claim that it is just rings false, and its commitment to mercy will have been compromised.

Rabbi Yuter serves Congregation Israel, Springfield, N.J.

Dosick

Continued from page 7

brothers, whom he forgives.

In the pit and in prison Joseph was unhappy. But if each element of the story did not happen exactly the way it did, at exactly the time it did, then perhaps the children of Jacob might have died from the famine in Canaan and have never come to Egypt.

If they had not come to Egypt and been saved by their brother Joseph, they would not have been enslaved. If they had not been enslaved, they would not have been redeemed, they would not have gone to Sinai. If they had not gone to Sinai, they would not have received the law. If they had not received the Torah, they would not have wandered in the desert for 40 years. Without the wandering, they would not have come to the promised land in Israel.

Today, 3,000 years later, how has the luxury of seeing how the story unfolds and the results of the different scenarios. When Joseph was in the pit and in prison his immediate situation looked bleak but with hindsight one can see that eventually many good things ensued from those two challenging circumstances.

Dosick surmises that if each person experiencing his or her own pits and prisons had the ability to see hundreds or thousands of years ahead, one might be able to understand where one's own roles and challenges fit into God's ultimate scheme.

"We don't have the luxury of seeing God's blueprint but we know it is there," contin-

ued Dosick, "We experience the pain of human emotions but we know that it pales in importance to our contribution to fulfilling God's ultimate plan and purpose for the universe."

"But we have human emotions and we feel terrible when we are in pain, when facing overwhelming challenges. How do we cope with that agony in our lives?" Dosick inquired. He responded that each faith community has its own way. Judaism's way is to stay connected to God. "When we are disconnected, we feel existential angst. When we stay connected, we experience human emotions but we are also in touch with the ultimate purpose."

"How do we stay at one with God?" Dosick queries. "T'shuvah—repentance (inward), t'fillah—prayer (outward) and tzedakah—acts of lovingkindness (upward) averts the severity of the decree. This is the Jewish way to stay connected to divine purpose. . . Then we can face anything and not only get through it, but be reborn in it."

5) The ability that God has given us to make choices. "We can choose to be an eternal

Krupnick

Continued from page 11
battle against terror is presently against a far away country. The war against terror is expected to last years. Israel cannot wait and take a back seat until the war against terror is completed, if ever. Hence Israel must do what is best for Israel and American friendship will continue de-

victim or with the same power of choice, choose to be a triumphant survivor," Dosick emphasized. In conclusion he said, "Tragedy has the power to transform. For every door that shuts, another door is sure to open. . . Life happens. Sometimes it will be sweet and good, other times it will be sad and bitter. Whatever comes your way, if you keep hope, trust and faith in God, family and community, you will not only endure, you will prevail."

How do you face life's tough questions when you've run out of answers? This lecture was based on Rabbi Dosick's latest book, *When Life Hurts: A Personal Journey from Adversity to Renewal*, inspired by the fire that destroyed his home. It is a powerful and practical guide for the journey from hurt to healing.

Rabbi Dosick is the Spiritual Guide of The Elijah Minyan and an adjunct professor at the University of San Diego, teaching the only Jewish studies at this Roman Catholic university. He is the award-winning author of six critically acclaimed books including, *The Business Bible* and *Soul Judaism: Dancing with God into a New Era*.

spite a difference of approach on a matter that concerns the very existence of the State of Israel.

Furthermore, regrettably, there is really no viable alternative. Samson Krupnick may be reached at 22 Pinsky, Jerusalem 92228, Israel) e-mail krup@barak-online.net www.jewishpostopinion

Thriller author knows turf

Review by MORTON I. TEICHER

On Ice. By David Ramus. New York: Pocket Books, 2000 321 Pages. \$24.95

Some Yiddish expressions and four Jewish characters appear in this exciting novel of murder and mayhem.

The first is the villain, Rollie Shorr, whose father, Solomon Schmulowitz, "came to Brooklyn from Odessa in 1922" and worked his way up to become a tough union boss. A well-connected Atlanta mobster, even in prison where we first meet him, Shorr has unusual privileges and power.

Second is Boris, "a burly Russian Jew finishing a fifteen-year bit for hijacking fuel oil trucks." He is Shorr's vicious aide and enforcer. Third is Dana Abrams who gave up her graduate studies in genetics to marry the protagonist, Ben Hemmings, a successful builder of barns for horses. Finally, there is Rose, Dana's widowed, warm-hearted mother whose role is less prominent than that of the others.

The appearance of two Jews, Shorr and Boris, as truly unsavory individuals, testifies to the normalcy and acceptance achieved by American Jews. A writer can depict these Jews as mean, reprehensible scoundrels without fear of being accused of anti-Semitism, since it is now commonplace for the Jewish community to have its "good guys" and its "bad guys."

The story opens with Ben, now father of two young daughters, serving three years in prison on a trumped-up charge. He refused to cooperate with the FBI in providing false evidence against a shady character. Halfway through his term, Ben is confronted by Donald Partone, a possibly crooked FBI agent who was responsible for his original incarceration. Now, Partone offers Ben the choice between a new ten-year imprisonment and helping to locate a price-

less collection of horse semen that has been stolen from the equine lab in which Dana once worked.

The suspected thief is Rollie Shorr, who gets out of prison at the same time as Ben, after making it clear that he wants Ben to help him. Refusal will produce dire consequences for Ben and his family and Ben has already seen enough of Shorr's dastardly power to take him very seriously. What follows is a thrilling tale of derring-do involving authentic prison scenes matched by equally authoritative episodes that feature Atlanta's elite horsey set.

Author David Ramus knows both worlds, so his descriptions are really based. Moreover, he has done extensive research on barn building, horse breeding and liquid nitrogen so that he writes with dependable assurance. Ramus was once a successful New York art dealer who got into trouble when he lied to his creditors. He wound up in federal prison for interstate transportation of stolen art.

Later, he ran an art gallery in Atlanta and he now resides in Palm Beach, Fla., having established a successful career as a novelist. His first book, *Thief of Light* (1995), is being made into a motion picture and his second book, *The Gravity of Shadows* (1998), was well received. On Ice further reinforces his position as a first-rate author of gripping thrillers.

The combination of Ramus's noteworthy rehabilitation and his outstanding writing skill makes On Ice a book worthy of attention.

Dr. Morton I. Teicher is the founding dean of the Wurzelweil School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

Kafelnikov wins the Kremlin Cup

MOSCOW — Yevgeny Kafelnikov won his fifth consecutive Kremlin Cup as he defeated Nicolas Kiefer 6-4, 7-5 before a crowd that included

President Putin. He became the third player to win the same tournament five times in a row.

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